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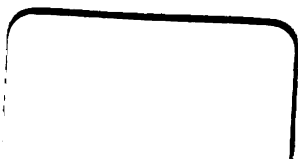
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CATALOGUE  
OF  
SYRIAC MANUSCRIPTS

IN  
THE BRITISH MUSEUM, *Oriental Printed Books  
and Manuscript Department of,*  
ACQUIRED SINCE THE YEAR 1838.

BY  
W.<sup>m</sup> WRIGHT, LL.D.  
ASSISTANT KEEPER OF THE MSS.

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PART I.

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THIS volume is the first part of a Catalogue of the Syriac Manuscripts in the British Museum, in continuation of that compiled by Dr. F. ROSEN and the Rev. J. FORSHALL, and published by order of the Trustees in 1838. The whole work, which has been drawn up by Dr. W. WRIGHT, the Assistant Keeper of the Manuscripts, includes descriptions of the Nitrian Collection and a few other volumes acquired since that date. This first part comprises the classes of Biblical Manuscripts and Service-Books. The second part, containing the remaining classes, is already in the press. It will be accompanied by a Preface and Indices.

The publication of this volume has been considerably delayed, owing to the first impression having been destroyed by the fire at the premises of Mr. WATTS, the Printer, in Gray's Inn Road, on the 19th of March last.

CH. RIEU,

KEEPER OF THE ORIENTAL MSS.

15th December, 1870.



## OLD TESTAMENT.

بقیہ ماحولیات: مقلبہ \*

1. The Pentateuch.
  - a.* Genesis. Fol. 2 *a.*
  - b.* Exodus. Fol. 21 *a.*
  - c.* Leviticus. Fol. 37 *a.*
  - d.* Numbers. Fol. 47 *b.*
  - e.* Deuteronomy. Fol. 63 *b.*
2. Job. Fol. 77 *a.*
3. Joshua. Fol. 86 *a.*
4. Judges. Fol. 95 *b.*
5. *a.* 1st Samuel. Fol. 105 *a.*  
*b.* 2nd Samuel. Fol. 118 *a.*
6. *a.* 1st Kings. Fol. 128 *a.*  
*b.* 2nd Kings. Fol. 141 *b.*
7. *a.* 1st Chronicles. Fol. 153 *a.*  
*b.* 2nd Chronicles. Fol. 166 *a.*
8. The Proverbs of Solomon. Fol. 178 *b.*
9. Ecclesiastes. Fol. 187 *a.*
10. The Song of Songs. Fol. 190 *a.*
11. The book of Wisdom. Fol. 191 *a.*
12. The book of illustrious Women,  
הַסֵּפֶר הַשֵּׁנִי לְנִשְׁאֹנֵי יִשְׂרָאֵל; viz.
  - a.* Ruth. Fol. 197 *a.*
  - b.* Susanna. Fol. 198 *b.*
13. Isaiah. Fol. 201 *a.*

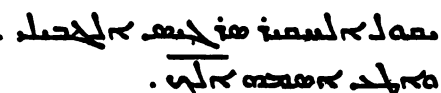
scripts in Dr. Payne Smith's Catalogue of the Syriac MSS. in the Bodleian Library (Oxford, 1864), nos. 1 and 2; and also Assemani, *Manuscriptorum Codd. Bibl. Apost. Vat. Catalogus* (Rom. 1756-58), t. ii. p. 14, no. vii.

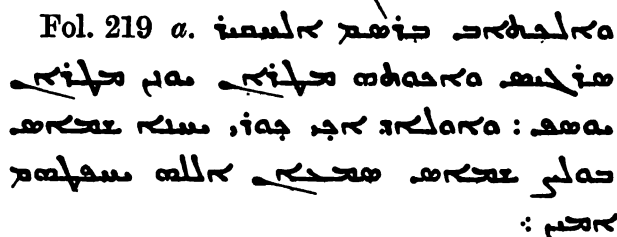
B

\* See the minute description of two similar manu-



- \* As in the Bodleian and Vatican MSS. mentioned in a previous note.

Fol. 105 *a*. 

Fol. 219 *a*. 

Foll. 2 and 373—376 (which are vellum) are in a different hand from any of the above, but the writer has not recorded his name.

On fol. 1 stands the following note: "This MS. is the property of Dr. Adam Clarke, of Millbrook, Lanch.\*"

[Egerton 704.]

## II.

Paper, 10½ in. by 6¾, consisting of 263 leaves, some of which are much torn, especially foll. 1, 2, 8, 10, 23, 24, 26, 115, 262, and 263. The quires, signed with letters, were originally 30 in number; but of these the first (with the exception of a single leaf), the second, and the last, are now missing. Leaves are also wanting after foll. 2, 8, 22, 23, and 260. There are from 21 to 27 lines in each page. This volume is written in a good, regular hand of the xiii<sup>th</sup> cent. Some Syriac vowels have been added by the scribe, and other hands have inserted numerous Greek vowels, as well as the points *rukkākh* and *kushshāi*, both in red and black ink. It contains—

The Pentateuch, according to the Peshittā version; viz.

Genesis, marginally divided into 35 sec-

\* See the Catalogue of the European and Asiatic Manuscripts in the Library of the late Dr. Adam Clarke, by J. B. B. Clarke (Lond. 1835), p. 203, no. 249.

tions (ܐܠ). Fol. 1 *a*. The missing portions are: ch. i. 1—iv. 12, v. 11—xvii. 10, xviii. 5—27, xxiii. 8—xxiv. 11, xxxi. 53—xxxvi. 4, and xxxvi. 30—xxxvii. 15.

Exodus, divided into 26 sections (ܐܠ). Fol. 42 *b*.

Leviticus, divided into 20 sections (ܐܠ). Fol. 101 *a*.

Numbers, divided into 26 sections (ܐܠ). Fol. 147 *b*.

Deuteronomy (sections not marked throughout). Fol. 212 *a*. The missing portions are: ch. xxx. 1—20, and xxxii. 14—xxxiv. 12.

A few lessons (ܐܠܝܢܐ) have been marked on the margins; e.g. foll. 40 *b*, 41 *b*, and 44 *b*. There are also many marginal notes and glosses, chiefly in Arabic, by different hands. [Add. 14,671.]

## III.

Vellum, 10½ in. by 8½, consisting of 230 leaves, many of which, especially in the first half of the volume, are much stained and slightly mutilated. It seems to have originally consisted of 24 quires, signed with letters (see fol. 61, ܐ; fol. 71, ܐ; fol. 100, ܐ; fol. 110, ܐ; fol. 151, ܐ; etc.) Leaves are now wanting after foll. 2, 89, 119, and 230. Each page is divided into two columns, of from 24 to 31 lines. This volume appears to have been the work of two scribes, the one of whom wrote from the beginning to fol. 115, the other from fol. 116 to the end. It was written at Amid, in the year of the Greeks 775, A.D. 464. The character in both parts is a fine, bold Estrangēlā. Vowels have sometimes been added by a later hand (ܐ, ܐ, ܐ, ܐ, ܐ, ܐ, ܐ, ܐ, ܐ, ܐ). Foll. 1—6, 9, and 19, have been inserted, to replace lost leaves, apparently about the viii<sup>th</sup> cent. Fol. 10 is of still later date. The contents are—

Four books of the Pentateuch, according to the Peshittā version; viz.

Genesis. Fol. 1 *b*. Subscription: .  
 .  
 .

Exodus. Fol. 60 *a*. Title: .  
 .  
 .

Numbers. Fol. 116 *b*. Title (now almost effaced) .  
 .  
 .

Deuteronomy. Fol. 177 *a*. Title: .  
 .

Lessons have been marked here and there on the margin by a very modern hand; and on fol. 179 *a* three various readings are noted.

The following portions of the text are missing: after fol. 2, Gen. ii. 10—iii. 12; after fol. 89, Exod. xxiii. 9—31; after fol. 119, Num. ii. 34—iii. 25; and after fol. 230, Deut. xxxiv. 2 to the end.

As this is believed to be the oldest dated manuscript of any portion of the Bible now extant, it may be worth while to give a collation of some portions of the text with Lee's edition.\*

Gen. xlix. v. 1. Omits .  
 .—v. 2. ., and so always.—v. 4. .—v. 5. Omits .—v. 6. .; .—v. 7. Omits .—v. 11. .—v. 13. .—v. 15. .—v. 16. .—v. 22. .—v. 24. .—v. 25. .—v. 26. .—v. 28. .—v. 30. .; .  
 .

Exod. xv. 1—21. v. 4. .; .  
 .—v. 5. .—v. 6. .—v. 7. .—v. 14. .—v. 15. .; .—v. 16. .—v. 19. .; .—v. 20. .

Exod. xx. 1—17. v. 2. .—v. 4. .—v. 5. .—v. 6. . (a modern hand has pointed and inserted .).—v. 9. .; .—v. 10. .—v. 11. .; .—v. 16. .—v. 17. .

Deut. xxxii. 1—43. v. 1. .—v. 2. .; .—v. 4. .—v. 6. .—v. 8. .; .—v. 9. .—v. 11. .—v. 12. .—v. 17. .—v. 20. .—v. 21. .—v. 22. .—v. 24. .—v. 25. .; .—v. 26. .—v. 27. .—v. 33. .—v. 35. .—v. 36. .—v. 38. .—v. 39. .—v. 41. .—v. 42. .

\* On this and other manuscripts of the Old Testament in the Nitrian collection, see the memoir of Dr. Ceriani, "Le Edizioni e i Manoscritti delle Versioni Siriache del Vecchio Testamento," in the "Memorie del R. Istituto Lombardo di Scienze e Lettere," vol. xi, ii della Serie iii.

On fol. 115 *b*, after the subscription of the book of Exodus and the usual doxology, there is a note, part of which has been erased, and the rest retouched by a later







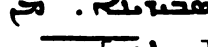
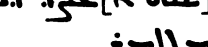
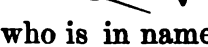














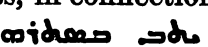
small and modern hand:   
  
  
  


"The wretched Abraham, who is in name a monk, from Beth-Severina,\* from the convent of Mār Gabriel, fell in with this book in the year 1794 (A.D. 1483). Let him who reads," etc. [Add. 14,428.]


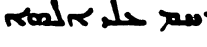



## XII.

Vellum, about 9½ in. by 5½, consisting of 49 leaves, many of which are much stained and torn, especially foll. 1—3, 6, 13, 15—18, 27, 28, 38, and 42. The quires are signed with both letters and arithmetical figures (*e.g.* fol. 18, ; fol. 28, ). Leaves are wanting after foll. 2, 3, 5, 13, 17, 39, 43, 47, and 49. Each page has from 24 to 26 lines. This manuscript is written in a fine, regular Estrangēlā of the vi<sup>th</sup> cent. and contains—

The book of Deuteronomy, according to the Pēshittā version, . The following portions of the text are missing: ch. i. 21—36, 41—43, ii. 3—19, iii. 10—iv. 5, vii. 5—ix. 10, xi. 11—xii. 17, xxv. 4—xxviii. 26, xxix. 14—24, xxxi. 23—xxxii. 6, and xxxii. 41 to the end. The lessons are rubricated in the text.

On fol. 1 *a* there is written, in a later hand, the commencement of the hymn *Gloria in excelsis*,  arranged so as to form a cross, in connection with the words  Below, within an ornamental nimbus, coloured with black, red, green and yellow, are these words from the Psalms:

\* See Assemani, *Bibl. Or.*, t. i. p. 216.

[Add. 14,438, foll. 1—49.]

## XIII.

Two vellum leaves, about 10 in. by 7½, both slightly stained and torn, written in double columns of 25 or 26 lines. The writing is a fine, large Estrangēlā of the vi<sup>th</sup> cent. They contain Deuteronomy, ch. xxxii. 51 — xxxiv. 7, according to the Pēshittā version. [Add. 14,669, foll. 23, 24.]

## XIV.

Three vellum leaves, about 9½ in. by 6½, one of which is much torn. They are written in a good, regular hand of the ix<sup>th</sup> cent., with occasional Syriac vowels. There are from 28 to 32 lines in each page. These are fragments of a Nestorian manuscript of the book of Deuteronomy, according to the Pēshittā version; viz. fol. 1, ch. xii. 11 — 31; fol. 2 *a*, ch. xv. 8 — 14; fol. 2 *b*, ch. xv. 18 — xvi. 2; and fol. 3, ch. xxvi. 2—xxvii. 9.

[Add. 14,668, foll. 1—3.]

## XV.

A vellum leaf, about 10½ in. by 6½, much torn. It contains Deuteronomy, ch. iii. 21 — iv. 17, according to the Pēshittā version, written in a good, regular hand of the x<sup>th</sup> cent.

[Add. 14,669, fol. 22.]

## XVI.

Vellum, about 9½ in. by 7, consisting of 325 leaves, many of which are much stained and a few slightly torn (especially foll. 68,

76, 77, 79, 86, 87, 89—193, and 318—325). The quires, 34 in number, are signed with letters; **ⲁ**, **Ⲃ** and **ⲃ** are incomplete, leaves being missing after foll. 185, 312, 313, 319, and 325. The number of lines in each page varies from 18 to 23. This manuscript is written in a good, regular hand of the x<sup>th</sup> or xi<sup>th</sup> cent., with numerous Syriac vowels and diacritical marks. It contains—

Those books of the Old Testament which constitute, according to the Nestorian division, the **ⲕⲁⲛⲁⲛⲁ ⲕⲁⲛⲁ** (see Add. 12,138, foll. 74 *a*, 303 *b*, and Add. 7150). The text is that of the Pēshittā version. They are—

1. The book of Joshua, **ⲕⲁⲛⲁ ⲕⲁⲛⲁ** **ⲕⲁⲛⲁ**. Fol. 1 *b*.
2. The book of Judges, **ⲕⲁⲛⲁ ⲕⲁⲛⲁ** **ⲕⲁⲛⲁ** **ⲕⲁⲛⲁ**. Fol. 36 *b*.
3. The two books of Samuel (undivided), **ⲕⲁⲛⲁ ⲕⲁⲛⲁ**. Fol. 70 *a*.
4. The two books of Kings (undivided), **ⲕⲁⲛⲁ ⲕⲁⲛⲁ** **ⲕⲁⲛⲁ**. Fol. 147 *a*. The subscription however is: **ⲕⲁⲛⲁ ⲕⲁⲛⲁ** **ⲕⲁⲛⲁ**.
5. The Proverbs of Solomon, **ⲕⲁⲛⲁ** **ⲕⲁⲛⲁ** **ⲕⲁⲛⲁ**. Fol. 225 *b*.
6. The Proverbs of Jesus the son of Sirach, or Ecclesiasticus, **ⲕⲁⲛⲁ ⲕⲁⲛⲁ**. Fol. 250 *b*.
7. The book of Ecclesiastes or Koheleth, **ⲕⲁⲛⲁ ⲕⲁⲛⲁ** **ⲕⲁⲛⲁ**. Fol. 289 *b*.
8. The book of Ruth, **ⲕⲁⲛⲁ ⲕⲁⲛⲁ**. Fol. 297 *b*.
9. The Song of Songs, **ⲕⲁⲛⲁ ⲕⲁⲛⲁ** **ⲕⲁⲛⲁ** **ⲕⲁⲛⲁ**. Fol. 301 *b*.
10. The book of Job, **ⲕⲁⲛⲁ ⲕⲁⲛⲁ** **ⲕⲁⲛⲁ**. Fol. 305 *b*.

The following portions of the text are missing: 1 Kings, xxii. 8—27; Job, xii. 9—xiv. 5, xv. 29—xvii. 14, xxviii. 24—xxxiii. 9, and xlii. 11 to the end.

Each book is divided into sections, which

are numbered on the margin, and a second numeration is carried through the entire volume, giving 164 sections in the whole **ⲕⲁⲛⲁ ⲕⲁⲛⲁ** (see fol. 324 *b*, and Add. 12,138, fol. 303 *b*).

[Add. 14,440.]

## XVII.

Vellum, about 9½ in. by 5½, consisting of 60 leaves, the first of which is slightly stained and soiled. The quires, seven in number (of which the first is missing), were originally signed with arithmetical figures (see fol. 52, **ⲁ**), but are now numbered with letters. There are from 19 to 23 lines in each page. This volume is written in a beautiful, regular Estrangēlā, and dated A. Gr. 910, A.D. 599. Greek vowels have been added by a later hand (**ⲁ ⲁ ⲁ ⲁ ⲁ**). It contains—

The book of Joshua, according to the Pēshittā version, commencing with ch. iv. 7. Subscription: **ⲕⲁⲛⲁ ⲕⲁⲛⲁ** **ⲕⲁⲛⲁ**.

Some of the lessons are rubricated in the text, the end of each being indicated by the letter **ⲁ**; others are marked on the margins by references to an index, **ⲕⲁⲛⲁ ⲕⲁⲛⲁ**, which is now lost.

On fol. 60 *a* there is a long note, stating that this manuscript was written in the year 910, and collated with another copy of the school of the Armenians. The names of the man at whose expense it was transcribed, and of the convent to which he gave it, were altered by the hand of a person from the village of Kēphar-Darīn, who added a few lines, informing us that the manuscript was incorporated with the library of the convent of Mār Daniel at Kēphar-Bil **ⲕⲁⲛⲁ** (?), near Antioch, when Thomas was abbat, the priest Simeon his deputy, and the priest Moses librarian. The name of this man has in turn been erased by one Yazdin bar Dūmā (?).



now missing: ch. iii. 6—15, iv. 6—x. 25, x. 33—42, xiii. 12—23, xiii. 32—xiv. 8, xv. 19—xvi. 3, xxi. 44—xxii. 16, and xxiv. 9 to the end.

A note on fol. 197 *a* informs us that this volume belonged to the convent of S. Mary Deipara: ܠܟܬܝܒܬܐ ܕܡܪܝܡ ܕܕܝܦܪܐ

ܕܡܪܝܡ ܕܕܝܦܪܐ ܕܡܪܝܡ ܕܕܝܦܪܐ

[Add. 12,172, foll. 197—234.]

## XIX.

Vellum, about 9½ in. by 7, consisting of 69 leaves, many of which are much stained and torn, especially foll. 1, 2, 19—22, 33, 35, and 69. The quires, originally 14 in number, are signed with both letters and arithmetical figures; *e.g.* fol. 5, ܕ ܡ; fol. 34, ܕ ܡ; fol. 48, ܕ ܡ; fol. 56, ܕ ܡ; fol. 64, ܕ ܡ. Leaves are wanting at the beginning and end, as well as after foll. 4, 12, 18, 20, 21, 28, 29, 31, 33, 34 and 40. Each page is divided into two columns, of from 18 to 22 lines. This manuscript is written in a large Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. A later hand has added Greek vowels here and there (*a*, *e*, *u* or *i*, foll. 9 *b*, 10 *a*, *o* or *ω*, foll. 10 *a*, 13 *b*, 16 *a*, *oγ*), and also Syriac vowel-points (for example, on foll. 17 *a*, 24 *a* and *b*, 25 *a*). The contents are—

1. The book of Joshua, according to the Pēshittā version. Fol. 1 *a*. Subscription:

ܕܝܫܘܥܐ ܕܡܪܝܡ ܕܕܝܦܪܐ

2. The book of Judges, according to the Pēshittā version. Fol. 29 *b*. Title: ܕܝܫܘܥܐ

ܕܝܫܘܥܐ ܕܡܪܝܡ ܕܕܝܦܪܐ

ܕܝܫܘܥܐ

The following portions of the text are missing: Joshua, ch. i. 1—6, iii. 9—iv. 11, viii. 4—x. 33, xiii. 17—xv. 3 (with the exception of a small portion of ch. xiv. and xv., fol. 19) xv. 13—xvii. 2, xvii. 11—xviii. 13, xxi. 28—xxiv. 23; Judges, i. 1—14, ii. 2—15, iii. 15

—vi. 28, vi. 39—vii. 8, ix. 16—28, and xxi. 19 to the end.

A modern hand (perhaps the same that added the vowels) has marked the lessons on the margins, and also appended a few notes, either referring to the text of the LXX., or explanatory of proper names and other words. For example: fol. 31 *b*, ܕܝܫܘܥܐ (Judg. i. 35), marg. ܕܝܫܘܥܐ; fol. 36 *a*, ܕܝܫܘܥܐ (Judg. vii. 18), marg. ܕܝܫܘܥܐ; fol. 38 *a*, ܕܝܫܘܥܐ (Judg. viii. 18), marg. ܕܝܫܘܥܐ; fol. 43 *a*, ܕܝܫܘܥܐ (Judg. ix. 53), marg. ܕܝܫܘܥܐ; fol. 48 *b*, ܕܝܫܘܥܐ (Judg. xii. 5), marg. ܕܝܫܘܥܐ; fol. 55 *b*, ܕܝܫܘܥܐ (Judg. xvi. 5), marg. ܕܝܫܘܥܐ. In one place a Greek word is written on the margin by the same hand, viz. fol. 18 *b*, κυρος (ܡܪܝܡ, Josh. xiii. 11).

[Add. 14,439.]

## XX.

A vellum leaf, torn and soiled, containing Joshua, ch. xxi. 10—25, according to the Pēshittā version, written in a small, regular Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. Syriac vowels and diacritical points have been added by a later hand.

[Add. 14,666, fol. 3.]

## XXI.

Vellum, about 9½ in. by 5½, consisting of 52 leaves, (Add. 14,438, foll. 50—101). The quires are now signed with letters from ܐ to ܐ. Each page has from 23 to 26 lines. The character is a fine, regular







to 21 lines in each page. The writing is a small, regular Estrangēlā of the vi<sup>th</sup> cent. Numerous Greek vowels have been added by a later hand (α, ε, η, ω, δ and αυ; e.g. ܐܠܗܝܡ, ܡܠܟܐ, ܕܐܝܬܐ, ܠܥܝܢܐ). This manuscript contains—

The two books of Chronicles, according to the Pēshittā version; viz.

1 Chronicles. Fol. 1 b. Title: ܐܝܬܐ ܕܡܠܟܐ ܕܝܫܪܐܝܝܠ ܕܐܝܬܐ ܕܡܠܟܐ ܕܝܫܪܐܝܝܠ (ܕܝܫܪܐܝܝܠ). The missing portions are: ch. xiv. 12—xvii. 27, and xxii. 8 to the end.

2 Chronicles. Fol. 49 b. Title: ܐܝܬܐ ܕܡܠܟܐ ܕܝܫܪܐܝܝܠ ܕܐܝܬܐ ܕܡܠܟܐ ܕܝܫܪܐܝܝܠ. It commences with ch. vi. 1 of the Hebrew text. The missing portions are: ch. xviii. 19—29, xx. 24—32, and ch. xxix. 5 to the end.

The same hand that added the vowel-points has divided the books into sections, marked by Greek letters on the margins. The last of these in 1 Chronicles is ιθ (ch. xxii. 2), fol. 48 a; and in 2 Chronicles (commencing with Δ) ΚΓ (ch. xxix. 1), fol. 104 b.

There are also a few marginal notes and glosses; e.g. fol. 3 a, ܡܠܟܐ, marg. ηαμ; fol. 11 b, ܡܠܟܐ, marg. CKω; fol. 30 a, ܡܠܟܐ, marg. KABCBA; ܡܠܟܐ, marg. ܡܠܟܐ; fol. 36 a, ܡܠܟܐ, marg. ܡܠܟܐ (1 Chron. xii. 40), marg. ܡܠܟܐ ܕܝܫܪܐܝܝܠ ܕܐܝܬܐ ܕܡܠܟܐ ܕܝܫܪܐܝܝܠ and ܡܠܟܐ ܕܝܫܪܐܝܝܠ.

[Add. 17,104.]

## XXVI.

Vellum, about 8½ in. by 5½, consisting of 34 leaves, some of which are much stained and torn, especially foll. 2, 3, 5—8, 18, 19, 23, 28, 29 and 34. It does not now appear how the quires were signed, if at all. Leaves

are wanting at the beginning, as well as after foll. 1, 3 and 18. Each page has from 20 to 22 lines. The writing is a good, regular Estrangēlā of the vi<sup>th</sup> cent., with vowels added by a later hand (α η ρ α). This manuscript contains—

The book of Job, according to the Pēshittā version. The missing portions of the text are: ch. i. 1—ii. 11, iii. 9—v. 16, vi. 26—ix. 22, and xx. 1—xxxiii. 20. Subscription, fol. 34 a, ܡܠܟܐ ܕܝܫܪܐܝܝܠ ܕܐܝܬܐ ܕܡܠܟܐ ܕܝܫܪܐܝܝܠ. The lessons are rubricated in the text; one has been noted by a later hand on the margin of fol. 30 a.

On fol. 34 b, after the doxology, there stands a note in a later hand, now so erased as to be in great part illegible. It begins:

ܡܠܟܐ ܕܝܫܪܐܝܝܠ ܕܐܝܬܐ ܕܡܠܟܐ ܕܝܫܪܐܝܝܠ  
..... ܡܠܟܐ ܕܝܫܪܐܝܝܠ

[Add. 14,443, foll. 1—34.]

## XXVII.

A vellum leaf, much torn, containing on one side, Job, ch. xli. 8—14, and, on the other, ch. xli. 18—xlii. 2, according to the Pēshittā version, written in a regular Estrangēlā of the viii<sup>th</sup> cent.

[Add. 14,666, fol. 2.]

## XXVIII.

A vellum leaf, 7½ in. by 4½, containing Job, ch. i. 5—14, according to the Pēshittā version, written in a current hand of the x<sup>th</sup> or xi<sup>th</sup> cent.

[Add. 14,666, fol. 1.]\*

\* For manuscripts of the Psalms, see the liturgical portion of this Catalogue, no. clxviii., etc.



## XXIX.

Vellum, about  $10\frac{1}{8}$  in. by  $7\frac{3}{4}$ , consisting of 39 leaves, two of which, foll. 3 and 4, are slightly stained and torn. The quires, six in number, seem to have been originally signed with letters (see fol. 26). Several leaves are wanting at the beginning, and one leaf after fol. 10. Each page is divided into two columns, of from 19 to 22 lines. The writing is a fine, clear Estrangēla of the vi<sup>th</sup> cent. This manuscript contains—

The Proverbs of Solomon, according to the Pēshittā version. Running title, ܡܝܫܠܐ. Subscription, fol. 39 a, .ܡܝܫܠܐ .ܕܡܠܟܐ .ܕܡܠܟܐ .ܕܡܠܟܐ. The missing portions are: ch. i. 1—v. 9 and ch. xii. 13—xiii. 4.

Of the lessons, some are rubricated in the text, whilst others have been noted on the margins by a later hand.

[Add. 17,108.]

## XXX.

Vellum, about  $8\frac{1}{2}$  in. by  $5\frac{1}{4}$ , consisting of 37 leaves (Add. 14,443, foll. 35—71), some of which are much stained and slightly torn, especially foll. 38, 39, 50, 51, 66, 67, and 69. It does not appear how the quires were originally signed, but they have been marked at a later period with Coptic ciphers (ϣ 2, ϣ 3, Δ 4, € 5, ϣ 6), and also, though incorrectly, with Syriac letters. Leaves are wanting at the beginning and end. Each page has from 21 to 24 lines. The writing is a fine, regular Estrangēla of the vi<sup>th</sup> or vii<sup>th</sup> cent., without vowels. This manuscript contains—

The Proverbs of Solomon, according to the Pēshittā version, from ch. v. 20 to ch. xxxi. 29. Running title, e.g. fol. 38 b, ܡܝܫܠܐ. The lessons are rubricated in the text.

[Add. 14,443, foll. 35—71.]

## XXXI.

Vellum, about  $8\frac{1}{2}$  in. by  $5\frac{1}{4}$ , consisting of 27 leaves (Add. 14,443, foll. 72—98). The quires were originally signed with arithmetical figures (e.g. fol. 78, ܠܠܠܠ), but at later periods with Coptic ciphers (e.g. foll. 84 and 96) and Syriac letters, both incorrectly. Leaves are wanting at the beginning and end, as well as after fol. 77, 78, 79, 81, 82, 83, 87 and 97. Each page has 19 or 20 lines. This manuscript is written in a beautiful Estrangēla of the vi<sup>th</sup> or vii<sup>th</sup> cent. and contains—

1. The book of Koheleth or Ecclesiastes (running title, e.g. fol. 74 b, ܕܠܝܠܐ), according to the Pēshittā version. Fol. 72 a. The missing portions of the text are: ch. i. 1—17, iv. 16—v. 7, v. 18—viii. 17, ix. 8—xi. 3, and xii. 14 to the end. One lesson has been marked on the margin by a later hand, fol. 80 b.

2. The book of Wisdom (running title, e.g. fol. 85 b, ܕܠܝܠܐ ܕܡܝܫܠܐ).<sup>\*</sup> Fol. 82 a. The missing portions of the text are: ch. i. 1—v. 7, v. 17—vii. 13, vii. 23—viii. 21, x. 21—xi. 21, xv. 3—xvi. 26, and xvii. 6 to the end.

Some writing at the foot of foll. 88 a and 95 a has been carefully erased.

[Add. 14,443, foll. 72—98.]

## XXXII.

Paper, about  $10\frac{3}{8}$  in. by  $7\frac{3}{4}$ , consisting of 255 leaves, some of which are more or less injured by water, especially at the end. The quires, signed with letters, are 26 in number. There is a lacuna after fol. 245, and several leaves have been lost at the end.

<sup>\*</sup> This manuscript has been used by de Lagarde in editing the text of the book of Wisdom. See his *Libri vet. Test. apocryphi Syriace*, 1861.



















convent of St. Mary Deipara by the abbat Moses of Nisibis, in the year 1243, A.D. 932.  
[Add. 14,445.]

## XLII.

Vellum, about  $8\frac{1}{2}$  in. by  $5\frac{1}{4}$ , consisting of 46 leaves (Add. 14,443, foll. 99—144), of which foll. 120—122 are much stained. The quires, 11 in number, were originally signed with arithmetical figures (fol. 109, ۸۸; fol. 119, ۸۸; fol. 129, ۷); but have been marked at later periods with Coptic ciphers and Syriac letters, both incorrectly. No less than five quires are wanting at the commencement. Each page has from 21 to 25 lines. The writing is a fine, regular Estrangēlā of the vi<sup>th</sup> cent. This manuscript once contained—

The twelve minor Prophets, according to the Pēshittā version. Those remaining are—

Nahum. Fol. 99 *a*. The text begins with the words ܠܐ ܕܡܫܝܚ, ch. i. 4.

Habakkuk. Fol. 102 *b*.

Zephaniah. Fol. 107 *b*.

Haggai. Fol. 113 *a*.

Zechariah. Fol. 117 *a*.

Malachi. Fol. 137 *a*.

One lesson is rubricated in the text, fol. 128 *b*, ܠܐ ܕܡܫܝܚ; others are marked on the margins, some of them by later hands.

On fol. 144 *a* there is the colophon: ܠܐ ܕܡܫܝܚ ܠܐ ܕܡܫܝܚ ܠܐ ܕܡܫܝܚ ܠܐ ܕܡܫܝܚ ܠܐ ܕܡܫܝܚ, which is followed by the usual doxology.

[Add. 14,443, foll. 99—144.]

## XLIII.

Nine vellum leaves, about  $9\frac{1}{8}$  in. by  $5\frac{7}{8}$ , of which the first is much mutilated (Add. 14,666, foll. 38—46). There are 19 or 20

lines in each page. The writing is an elegant Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. They contain—

Fragments of the twelve minor Prophets, according to the Pēshittā version; viz.

Haggai, ch. i. 1—11. Fol. 38 *a*.

Zechariah, ch. i. 6—iii. 2, v. 9—vi. 9, and xiii. 3 to the end. Fol. 39 *a*.

Malachi, ch. i. 1—4. Fol. 46 *b*.

[Add. 14,666, foll. 38—46.]

## XLIV.

Eight vellum leaves, about  $10\frac{1}{4}$  in. by  $6\frac{3}{4}$ , the first and last of which are much torn (Add. 14,668, foll. 12—19). There are two columns in each page, of from 25 to 29 lines. The writing is a good, regular, Nestorian Estrangēlā of the vii<sup>th</sup> cent. The Syriac vowels seem to have been added by a somewhat later hand. They are—

Part of a manuscript of the twelve minor Prophets, according to the Pēshittā version, and contain—

Hosea, ch. vii. 13, 14, viii. 2—4, fol. 12 *a*;  
ch. viii. 7, 12, 13, fol. 12 *b*.

Amos, ch. iii. 6 to the end. Fol. 13 *a*.

Obadiah, v. 1—20. Fol. 18 *a*.

Habakkuk, ch. ii. 18 to the end. Fol. 19 *a*.

Zephaniah, ch. i. 1—6. Fol. 19 *b*.

[Add. 14,668, foll. 12—19.]

## XLV.

A single vellum leaf,  $8\frac{5}{8}$  in. by  $5\frac{1}{4}$ , slightly torn. There are 19 lines in each page. The writing is an elegant Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. Some Greek vowels have been added by a later hand. It contains—

Hosea, ch. x. 14—xi. 8, according to the Pēshittā version.

[Add. 14,666, fol. 37.]



the contents, **ܠܗܝܠܐ ܕܡܝܢ ܕܡܝܢ**, is prefixed, fol. 2 *a*.\* Several portions of these capitula are missing, as also the following passages of the text: ch. i. 1—iv. 8, ix. 24—xvi. 2, xvi. 12—xx. 1, xx. 13—xxxi. 53, xxxii. 12—xxxvi. 2, xl. 18—xliii. 1, and xlvii. 16—1. 17. Subscription, fol. 46 *b*: **ܠܗܝܠܐ ܕܡܝܢ ܕܡܝܢ**. The lessons are rubricated in the text, the end of each being indicated by **ܝܠܝܢ**. In the **ܡܝܢ** they are noted on the margins. The text exhibits the critical marks of the Hexapla of Origen; and the margins contain the various readings of Aquila (**ܐ**), Symmachus (**ܫ**), and Theodotion (**ܬ**); glosses upon some words (e.g. foll. 24 *a*, 25 *a*, 27 *b*, 29 *a*, 30 *a*, etc.); and a good many Greek vocables, written in not inelegant characters. The tetragrammaton is expressed by **ܝܗܘܗܘ**.

The fly-leaf, fol. 1, has on the one side the word **ܠܗܝܠܐ** in large open letters; and on the other side, a rudely drawn portrait of a saint, with some almost effaced lines of modern writing beneath.

[Add. 14,442, foll. 1—46.]

## XLIX.

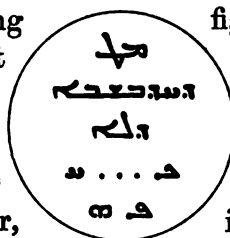
Vellum, about 10½ in. by 6½, consisting of 134 leaves, one of which (fol. 6) is much torn. The quires, 14 in number, are signed

fortasse etiam sequentibus, in urbe Alexandriæ." Most of the books of this version have already been edited by Norberg, Bugati, Middeldorpf, and Rördam; and an edition of the whole is now being printed by Dr. Ceriani of Milan in the work cited above. He has given a minute description of this manuscript of the book of Genesis in tom. ii. fasc. ii. p. xvii., etc. See also his memoir, *Le Edizioni e i Manoscritti* etc., p. 19.

\* See Chrysostom, *Synopsis Scripturæ Sacræ*; Opera, ed. 1834-8, t. vi. p. 373; Migne, *Patrol. Gr.*, t. lvi. col. 317, and Ceriani in the work cited above, t. ii. fasc. i. p. xiii.

with letters, but the first is imperfect, leaves being missing after foll. 1, 5, and 6. The number of lines in each page varies from 20 to 22. The writing is a fine, regular Estrangēlā. This manuscript is dated A. Gr. 1008, A.D. 697, and contains—

The book of Exodus, **ܬܠܬܐ ܕܡܝܢ ܕܡܝܢ**, translated from the Septuagint by Paul of Tellā. Fol. 8 *b*. The text is divided into ten capitula (**ܡܝܢ**), a summary of the contents of which is prefixed, fol. 2 *b*.\* There are also other marginal sub-divisions into 42 (**ܡܝܢ**) sections, and upwards of 3300 versicles (fol. 132 *a*, **ܡܝܢ ܕܡܝܢ ܕܡܝܢ**). The lessons are rubricated in the text, and the end of each is usually marked by the letter **ܝܠܝܢ**. An index to these lessons was once prefixed to the volume, but the greater part of it is lost, only one page (fol. 2 *a*) being left. This page contains 18 circles, arranged in three columns of 6 each, and surrounded by a double border of green and red. Each circle contains the indication of one lesson, as in the accompanying figure; which means that the lesson specified is to be found in the eighth quire (**ܡܝܢ**), at the fifth opening (**ܡܝܢ**), or, in this case, on the recto of the sixth leaf, fol. 72.†



The text is that of the Hexapla of Origen, with the critical marks and the various readings of Aquila, Symmachus and Theodotion, respectively indicated by **ܐ**, **ܫ**, **ܬ**, or, in cases where they coincide, by **ܐܫܬ** (e.g. fol. 8 *b*, marg. **ܐܫܬ**; fol. 69 *a*, line 5, **ܐܫܬ**) or **ܐܫܬ** (e.g. fol. 99 *a*, margin). The additional passages of the Samaritan codex (**ܡܝܢ ܕܡܝܢ ܕܡܝܢ**),

\* See Chrysostom, *Synopsis Scripturæ Sacræ*; Opera, t. vi., p. 382; Migne, *Patrol. Gr.*, t. lvi. col. 325.

† See the edition of Ceriani; *Monumenta*, t. ii. fasc. ii. p. 114, etc.





















of Beth-Severina: \* ܠܬܝܢܐ ܕܥܝܪܐ ܕܥܝܪܐ  
ܠܬܝܢܐ ܕܥܝܪܐ ܕܥܝܪܐ (sic) ܠܬܝܢܐ ܕܥܝܪܐ ܕܥܝܪܐ

On fol. 1 b are the following words, carelessly written by a monk of Tagrit, who visited the convent of S. Mary Deipara:

ܕܝܠܐ ܕܥܝܪܐ (sic) ܕܝܠܐ ܕܥܝܪܐ [ܕܝܠܐ ܕܥܝܪܐ]  
ܕܝܠܐ ܕܥܝܪܐ (sic) ܕܝܠܐ ܕܥܝܪܐ (sic) ܕܝܠܐ ܕܥܝܪܐ  
ܕܝܠܐ ܕܥܝܪܐ  
[Add. 14,429.]

## LXI.

Vellum, about 9½ in. by 6½, consisting of 62 leaves, some of which are much stained and torn, especially foll. 2, 21, 22, 40, and 60—62. The quires are signed with letters, but only ܐ and ܒ are complete, leaves having been lost both at the beginning and end, as well as after foll. 1, 2, 3, 4, 12, 40, 41, 42, 50 and 61. Each page has from 20 to 24 lines. This manuscript is written in a large, beautiful Estrangēlā, by the same hand as Add. 14,429, about A.D. 719, and contains—

The book of Isaiah, according to the recension of Jacob of Edessa.† The index to the ܕܝܠܐ is wanting, as well as the following portions of the text: ch. i. 1—ii. 21, iii. 12—vii. 2, vii. 15—viii. 1, viii. 12—xii. 2, xiii. 8—20, xix. 3—25, xxxv. 2—xl. 3, xl. 16—xlv. 6, xlv. 17—xlvi. 1, li. 3—lvii. 1, lxiii. 9—lxv. 24, lxvi. 1—3, and lxvi. 5 to the end.

The lessons are indicated on the margins in red ink, the end of each being marked by the letter ܐ. On the margin of fol. 14 b

\* See Assemani, *Bibl. Orient.*, t. i. pp. 215, 216.

† See Ceriani, *Monumenta Sacra et Profana*, t. ii. fasc. i., p. xi.; t. v. fasc. i., p. 7 etc.

the words ܕܝܠܐ and ܕܝܠܐ are written in rather elegant characters; and there are many various readings and notes throughout the volume.

[Add. 14,441.]

## LXII.

Eight vellum leaves, about 6½ in. by 5½, all more or less stained and torn. They are neatly written in the Palestinian character, and seem to be of the x<sup>th</sup> or xi<sup>th</sup> cent. There are from 15 to 18 lines in each page. These are—

Fragments of a manuscript of the Psalms, containing a translation from the Septuagint, in the Palestinian dialect.\* The portions remaining are: Pss. xliii. 11—26, xlv., xlv., xlv., lxxvii. 48—65, lxxxi., lxxxii. 1—9, lxxxix., and xc. 1—12.†

[Add. 14,664, foll. 22—29.]

\* See il Conte Miniscalchi Erizzo, *Evangelium Hierosolymitanum*, Verona, 1861-64; *Memoria del Conte Miniscalchi Erizzo intorno all' Evangelio Gerosolimitano*, estr. dal vol. ix., serie iii. degli Atti dell' Imp. Reg. Istituto Veneto di Scienze, Lettere ed Arti, Venezia 1864; Land, *Anecdota Syriaca*, t. i. pp. 43, 44; Nöldeke, *Beiträge zur Kenntniss der Aramäischen Dialecte*. ii. Ueber den christlich-palästinischen Dialect, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Band xxii., p. 443 etc.

† Of this manuscript Dr. Land writes as follows, *Anecd. Syr.*, t. i, p. 44. "Praeter pericopas quasdam Evangelicas, Hymnos duos ecclesiasticos et Psalmos erui integros 45, 46, 47, 82, 90 (juxta numerationem Hebraicam), aliorum (44, 49, 50, 56, 57, 78, 91) partes. Hebraicam dico numerationem; nam ipsa fragmenta, mirabile dictu, e versione Septuaginta interpretum in media Palaestina Aramaice reddita sunt. Aestate anni 1859 animi causa Londinum redux, datam occasionem missam facere nolui et paulo clariore solis luce adjutus ea folia denuo inspexi, quae tunc, exceptis duobus, inveni sub eodem catalogi numero in codicem compacta."













recent signatures (letters) are not always correct. Each page is divided into two columns, of from 22 to 27 lines. The character is a large, regular Estrangēlā of the v<sup>th</sup> or vi<sup>th</sup> cent. Fol. 173 has been repaired with paper, about the xii<sup>th</sup> cent. This manuscript contains—

The four Gospels, according to the Pēshittā version; viz.

S. Matthew, fol. 1 *a*; beginning with ch. vi. 25.

S. Mark. Fol. 49 *b*.

S. Luke. Fol. 85 *b*.

S. John, fol. 142 *b*; ending with ch. xx. 25.

The lessons are indicated on the margins by several hands, none of them so old as the text.

The larger sections have been marked by two hands. The more ancient employs the letter ܣ (i.e. ܣܝܢ), with or without another letter prefixed, e.g. ܣܝܢ, ܣܝܢܝ, etc., up to ܣܝܢܝܬ; the other uses the ordinary method of numeration. They seem, however, to disagree in all the Gospels, except that of S. Matthew. [Add. 14,453.]

## LXVII.

Vellum, about 14½ in. by 11½, consisting of 135 leaves, some of which are much stained and torn, especially foll. 5, 9, 10, 49, 56, 59, 60, 62, 68, 100, 134 and 135. Owing to the imperfect condition of the volume, the number of quires cannot be accurately stated; nor does it appear how they were originally signed. At present, the last signature is ܠܕ (fol. 125 *a*). Leaves are wanting at the beginning and end, as well as after foll. 1, 3, 4, 5, 6, 7, 8, 9, 49, 52, 65, 68, 70, 81, 84, 87, 99, 101, 133 and 134. Each page is divided into two columns, of from 15 to 21 lines. The writing is a large, beautiful Estrangēlā of the vi<sup>th</sup> cent. This manuscript contains—

The four Gospels, according to the Pēshittā version; viz.

S. Matthew. Fol. 1 *a*. Missing portions: ch. i. 1—viii. 32, ix. 11—35, x. 22—xi. 4, xi. 19—xiv. 17, xiv. 30—xxii. 2, xxii. 16—xxiii. 25, and xxiii. 35 to the end.

S. Mark. Fol. 8 *a*. Missing portions: ch. i. 1—xii. 43, xiii. 10—21, and xiii. 34—xiv. 66.

S. Luke. Fol. 16 *a*. Missing portions: ch. viii. 29—39, ix. 14—36, x. 12—17, xii. 25—46, xiii. 19—xiv. 16, xv. 4—xvi. 5, xix. 23—xxii. 24, xxii. 58—xxiii. 35, and xxiv. 17—29.

S. John. Fol. 90 *a*. Missing portions: ch. iv. 10—23, iv. 47—v. 5, xii. 36—49, and xiii. 9 to the end, with the exception of a few words from ch. xix. 41 and ch. xx. 2, 4, 7, 8 (fol. 135).

The Ammonian sections and Eusebian canons are marked in the text with red ink, e.g. fol. 1 *a*, ܣܝܢ, ܣܝܢܝ; and at the foot of each page there is a harmony of the Gospels; e.g. fol. 1 *a*:

ܣܝܢ	ܣܝܢܝ	ܣܝܢܝܬ	ܣܝܢܝܬܝܬ
ܣܝܢ	ܣܝܢ	ܣܝܢ	ܣܝܢ
...	ܣܝܢ	ܣܝܢ	ܣܝܢ

Some lessons are rubricated in the text, and many more have been noted by later hands on the margins.

[Add. 14,455.]

## LXVIII.

Vellum, about 10½ in. by 6½, consisting of 61 leaves, some of which are much stained and torn, especially foll. 1—3, 8, 16, and 58—61. Very few of the remaining quires are complete, nor does it appear how they were signed. Leaves are wanting at the beginning and end, as well as after foll. 1, 2, 4, 6, 7, 8, 16, 33, 39, 40, 44, 53, and 55. Each page is divided into two columns, of from 30 to 40 lines. The writing is a small, Nestorian Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent.











divided into two columns, containing in foll. 1—22 from 28 to 32 lines, and in the rest of the volume from 21 to 26 lines. The writing is a fine, regular Estrangēlā, of the vi<sup>th</sup> or vii<sup>th</sup> cent., except foll. 1—22, which are of the viii<sup>th</sup> cent.,\* and fol. 58, which is a modern addition and palimpsest. Later hands have added Syriac vowels and diacritical points, abundantly in the first 22 leaves, more sparingly in the rest of the volume. The contents are—

The four Gospels, according to the Pē-shittā version; viz.

S. Matthew, fol. 1 *a*, beginning with ch. ix. 7. The only other portion missing is ch. xxvii. 31—xxviii. 5.

S. Mark, fol. 34 *a*, beginning with ch. vi. 2. There is also wanting ch. xiv. 17—36.

S. Luke. Fol. 59 *a*. The missing portions are: ch. viii. 35—xi. 51, and xxi. 26—xxii. 33.

S. John. Fol. 107 *a*. The missing portions are: ch. xviii. 39—xix. 13, and xxi. 17 to the end.

The Ammonian sections and Eusebian canons are marked with red ink in the text of both parts of this volume, and there is a harmony at the foot of each page. The larger sections have been noted on the margins in black by a modern hand; and in the second part, foll. 23—152, there is also a marginal division into sections by an old Greek hand. The large red Syriac letters on the margins of the second part (e.g. fol. 29 *a*, ܐܠ; fol. 30 *b*, ܕ; fol. 31 *b*, ܡ; fol. 34 *b*, ܡܝ; fol. 37 *a*, ܐܡ; fol. 48 *a*, ܡ; fol. 48 *b*, ܡ; fol. 59 *a*, ܐܡ; etc.) are probably references to an index of lessons, ܡܝܬܐ ܕܠܝܬܐ, once prefixed to the book, but now lost.

The lessons are rubricated in the text in the usual way, with a solitary exception on the margin of fol. 18 *b*.

\* These leaves belong to Add. 14,451\*, but have been long bound up with this manuscript.

Fol. 58 is palimpsest and contains S. Matthew, ch. xiii. 54—58, and S. Mark, ch. vi. 1—6. It is a leaf from the same lectionary to which belonged Add. 14,451, fol. 88.

[Add. 14,452.]

## LXXV.

A volume consisting of 214 leaves. In its present state it is made up of parts of four vellum manuscripts, the defects of which are supplied by paper leaves.

I. Foll. 2—177. Vellum, about 10½ in. by 8½, consisting of 176 leaves. The quires, 18 in number, were originally signed with arithmetical figures (e.g. ܐ, fol. 40; ܐ, fol. 50; ܐ, fol. 60; ܐ, fol. 70; ܐ, fol. 80); but a later hand has employed the letters of the alphabet for this purpose. Each page is divided into two columns, of from 22 to 25 lines. The writing is a fine Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. Vowels have been added in the first 61 leaves by a much later hand (ܐ, ܐ, ܐ, ܐ, ܐ, or ܐ). The contents are—

The four Gospels, according to the Pē-shittā version; viz.

S. Matthew. Fol. 2 *b*.

S. Mark. Fol. 61 *b*.

S. Luke. Fol. 99 *a*.

S. John, fol. 163 *b*, as far as ch. vi. 52, fol. 177 *b*.

The lessons are indicated by ܐ on the margins, with the appropriate rubric at the top of the column, and ܐ at the end. Many have been noted by two later hands, one of which has introduced a marginal division of the Gospels into sections. Of these there are 22 in S. Matthew, 13 in S. Mark, 23 in S. Luke, and 6 in the remaining portion of S. John.

A missing leaf, containing S. Matthew x. 10—26, has been supplied on paper. See below, no. V.











page is divided into two columns, of from 25 to 33 lines. The writing is a good, regular Estrangēlā of the viii<sup>th</sup> cent.; a later hand has added many Syriac vowels, diacritical points, etc. This volume contains—

The four Gospels; viz.

S. Matthew. Fol. 3 *b*. Missing portion : ch. viii. 10—ix. 2.

S. Mark. Fol. 43 *b*.

S. Luke. Fol. 72 *b*.

S. John. Fol. 119 *a*.

The text is that of the Peshittā version, with notes and various readings from the Harklensian version and from other sources, as the following examples, taken from the first twenty leaves, suffice to show. Fol. 3 *b*, S. Matth. ch. i. 14, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; fol. 5 *a*, ch. ii. 20, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; ch. iii. 7, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; on the margin there is a long note from Severus of Antioch, hom. epithron. xxxii., on S. John the Baptist, *ܡܚܡܐ ܡܚܡܐ* [ܡܚܡܐ ܡܚܡܐ] [ܡܚܡܐ ܡܚܡܐ]; fol. 8 *a*, ch. v. 47, marg. *ܡܚܡܐ ܡܚܡܐ*; ch. vi. 2, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ* [ܡܚܡܐ] [ܡܚܡܐ]; fol. 8 *b*, ch. vi. 5, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ* [ܡܚܡܐ] [ܡܚܡܐ]; fol. 9 *b*, on the margin there is an extract from John Chrysostom, *ܡܚܡܐ ܡܚܡܐ*; fol. 11 *a*, ch. ix. 12, *ܡܚܡܐ ܡܚܡܐ*, marg. [ܡܚܡܐ] [ܡܚܡܐ]; fol. 12 *b*, ch. x. 10, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; 14, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; 16, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; fol. 13 *b*, ch. xi. 2, 3, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; 14 *a*,

ch. xi. 16, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; 18, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; 19, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; fol. 15 *a*, ch. xii. 4, (originally *ܡܚܡܐ*) *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; 6, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; 7, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; fol. 15 *b*, ch. xii. 20, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; fol. 16 *b*, ch. xii. 44, *ܡܚܡܐ ܡܚܡܐ* (altered into *ܡܚܡܐ*)... *ܡܚܡܐ ܡܚܡܐ* (altered into \* : *ܡܚܡܐ*), marg. *ܡܚܡܐ*; fol. 17 *a*, ch. xiii. 6, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; fol. 17 *b*, ch. xiii. 26, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; 27, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; 29, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; fol. 18 *b*, ch. xiii. 52, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*; fol. 19 *b*, ch. xiv. 12, *ܡܚܡܐ ܡܚܡܐ*, marg. *ܡܚܡܐ*. See also foll. 28 *a*, 35 *a*, 40 *b*, 41 *b*, 43 *a*, 50 *b*, 54 *a*, 56 *a*, 61 *b*, 62 *a*, 72 *a*, 96 *a*, 110 *a* and 121 *a*.

Each of the Gospels is divided into chapters, *ܡܚܡܐ*, of which there are 68 in S. Matthew, 48 in S. Mark, 83 in S. Luke, and 20 in S. John. An index of these chapters, borrowed from the Harklensian version, was prefixed to the volume; but of this only two leaves now remain, containing: S. Matthew, capp. 1 to 28; S. Mark, capp. 1 to 16; and S. Luke, capp. 1 to 24 (see Add. 14,469). The chapters of the Gospel of S. Mark begin as follows: *ܡܚܡܐ ܡܚܡܐ*...

\* It should be *ܡܚܡܐ*.











S. John. Fol. 111 *a*. Missing portions: ch. i. 1—37, v. 37—xvi. 10, and xx. 1 to the end.

The lessons are marked throughout, usually on the margins, by the hand of the scribe.

There are rude attempts at ornamentation in gold and colours on foll. 36 *a* and 79 *a*. [Add. 14,465.]

### LXXXVI.

Paper, about 12½ by 8½, consisting of 318 leaves, some of which are slightly stained and torn, especially foll. 1—3 and 314—316. The quires, signed with letters, are 33 in number. Leaves are wanting after foll. 97, 151, and 247. Each page is divided into two columns, of from 19 to 29 lines. This volume is written in a good, regular hand, with numerous Greek vowels (ν α η ο ε) and other marks; dated A. Gr. 1749, A.D. 1438; and contains—

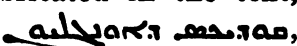
The four Gospels, according to the Peshittā version, with an Arabic translation in Syriac characters. The text and translation occupy parallel columns.


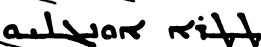

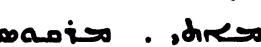








S. Matthew. Fol. 4 *a*. The missing portion, ch. xxviii. 17—20, has been supplied on fol. 98 *a* at a quite recent period.



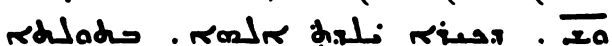
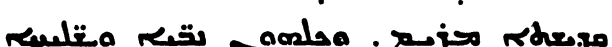




S. Mark. Fol. 99 *a*. The missing portions are ch. i. 1—6 and xvi. 14—20. The latter passage has been supplied on fol. 152 *a*.

S. Luke. Fol. 153 *a*. The missing portions are ch. i. 1—6 (supplied on fol. 152 *a*) and xxiv. 53.


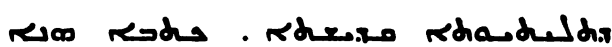







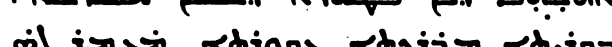

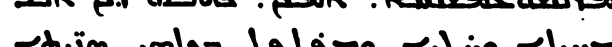
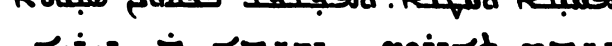


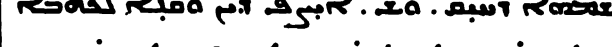




S. John. Fol. 248 *a*.

The lessons are rubricated in the text, and an index of them, , is prefixed, fol. 1 *b*.

Colophon, fol. 315 *b*:            

On fol. 316 *a* there is a note, stating that this volume was written A. Gr. 1749 (A.D. 1438), in the village of 'Akūrtā on Mount Lebanon, by a priest named Theodore, for the archdeacon Abraham bar Theodore.

Considerable pains have been bestowed upon the ornamentation of this volume; see foll. 1 *b*—4 *a*, 13 *b*, 23 *b*, 33 *b*, etc., 248 *a*, and 316 *b*. On this last page there is a note, written by the above mentioned Theodore, in which he says that all these ornaments were the work of the priest Kamar from the



Each page is divided into two columns, of from 27 to 33 lines. This volume is written in a fine, regular Estrangēlā of the viii<sup>th</sup> cent., with the exception of foll. 9—18, which may be of the x<sup>th</sup> cent. Numerous Syriac vowels and diacritical marks have been added by a still later hand. It contains—

The first three Gospels according to the Pēshittā version; viz.

S. Matthew, fol. 1 a, commencing with ch. xxiii. v. 28.\*

S. Mark. Fol. 10 b.

S. Luke. Fol. 34 b. The missing portions are: ch. ii. 37—iii. 12, ix. 44—x. 8, xi. 13—37, and xviii. 20 to the end.

The Ammonian sections and Eusebian canons are marked in the text with red ink, and there is a harmony at the foot of each page (except foll. 9—18). Lessons are rubricated in the text throughout the volume.

[Add. 14,451\*.]

## LXXXIX.

A volume consisting of 149 leaves. In its present state, it is made up of parts of three manuscripts, the defects of which have been supplied by the insertion of a few leaves.

I. Foll. 1—87. Vellum, about 11½ in. by 8. The quires, which are nine in number, were originally signed with arithmetical figures (e. g. fol. 28, ۲۲; fol. 58, ۵۸; fol. 78, ۷۸), but afterwards with letters. A leaf is wanting at the beginning, and another after fol. 7. Each page is divided into two columns, of from 23 to 28 lines. The writing is a good, regular Estrangēlā, of the vi<sup>th</sup> or vii<sup>th</sup> cent., without vowels. The contents are—

The Gospels of S. Matthew and S. John, according to the Pēshittā version; viz.

S. Matthew, fol. 1 a, beginning with ch.

i. 13. The only other portion missing is ch. vi. 19—vii. 5.

S. John. Fol. 49 b. Title merely *ܐܘܓܠܝܘܬܐ ܕܡܬܝܬܐ*, the words *ܡܬܝܬܐ ܕܡܬܝܬܐ* being a later addition on the margin. It ends with ch. xxi. 12.

The lessons are indicated in the usual way, the rubrics being sometimes placed in the text, at other times at the top of the page. Many have been marked on the margin by later hands. The Gospel of S. Matthew is divided on the margin into 22 sections; that of S. John into 16.

II. Foll. 88 and 94. Two vellum leaves, about 10½ in. by 7½, from the same manuscript as Add. 12,137, foll. 212, 213 (see no. LXXV.); of the viii<sup>th</sup> cent. Each page is divided into two columns, of from 24 to 26 lines. The contents are—

The Gospel of S. Luke, ch. i. 1—19 and ch. iv. 22—40.

Regarding foll. 89—93 see below, no. IV.

III. Foll. 95—144 and foll. 146—148. Five vellum quires and three leaves, about 11 in. by 8, apparently belonging to the same manuscript as Add. 12,137, foll. 187—207 (see no. LXXV.). A leaf is wanting after fol. 110. Each page is divided into two columns, of from 22 to 26 lines. The character is a good, regular Estrangēlā, of the vi<sup>th</sup> cent. The contents are—

The Gospel of S. Luke, ch. iv. 40—xxiii. 34, and ch. xxiii. 51—xxiv. 53, as far as the words *ܕܡܬܝܬܐ ܕܡܬܝܬܐ*. The leaf which is missing after fol. 110, contained ch. ix. 58—x. 13.

Some lessons have been marked on the margin by later hands.

Regarding fol. 145 see no. IV.

IV. Foll. 89—93 and 145. Six vellum leaves, about 10½ in. by 7½. The writing is an inelegant Estrangēlā of the xi<sup>th</sup> cent. They contain—

The Gospel of S. Luke, ch. i. 19—iv. 22, and ch. xxiii. 34—51.

The lessons are noted in the text, and

\* A considerable part of the missing portion, viz. ch. ix. 7—xxiii. 28, has been long bound up with Add. 14,452. See no. LXXIV.



At the foot of the page, after the doxology, stand the words [ⲉⲃⲉ] ⲉⲃⲉ ⲛⲁⲩⲁ, "I, Nonnus, have written," separated by an ornament.

S. Mark. Fol. 68 *b*. The last page has been entirely rewritten by a modern hand, which has also retouched several other pages. The old text is complete, with subscription; the later one reaches only as far as the words ⲁⲙⲙⲁ ⲛⲁⲩⲁ in ch. xvi. 19.

Of the lessons some are rubricated in the text, but only in the Gospel of S. Mark; others have been noted on the margins, throughout the volume, by a later hand.

[Add. 14,462.]

### XCIII.

Vellum, about 8½ in. by 5½, consisting of 148 leaves, a few of which are much stained and torn, especially foll. 41, 42, 76, 147 and 148. The quires are 16 in number, the first and second being imperfect. They are now signed with letters, and the folios have been numbered with Coptic arithmetical figures, up to ⲉⲃⲉ (i.e. 148, fol. 146 *a*). A leaf is wanting at the beginning, and another after fol. 7. There are from 18 to 26 lines in each page. This manuscript is written in a neat, regular Estrangēla of the vi<sup>th</sup> cent., with the exception of fol. 7, which is of the ix<sup>th</sup> or x<sup>th</sup>, and foll. 147 and 148, which are paper leaves of the xiii<sup>th</sup> cent. It contains—

The first two Gospels, according to the Pēshittā version; viz.

S. Matthew. Fol. 1 *a*. Missing portions: ch. i. 1—8 and iv. 24—v. 15.

S. Mark. Fol. 92 *b*.

The lessons are rubricated in the text, and many more are indicated by later hands on the margins. The larger sections have also been noted on the margins in the Gospel of S. Matthew, but not, as it would seem, in that of S. Mark.

[Add. 17,116.]

### XCIV.

Vellum, about 9 in. by 5½, consisting of 107 leaves, some of which are slightly stained and torn, especially foll. 8 and 9. The quires, signed with letters, are 11 in number. A leaf is wanting after fol. 9. Each page has from 24 to 26 lines. This manuscript is written in a small, regular Estrangēla of the vi<sup>th</sup> cent., with the exception of foll. 58—67, which are in a more current hand of the ix<sup>th</sup> or x<sup>th</sup> cent. It contains—

The first two Gospels, according to the Pēshittā version; viz.

S. Matthew. Fol. 1 *b*. The only portion missing is ch. vi. 3—20.

S. Mark. Fol. 65 *b*.

The lessons are rubricated in the text, one or two being marked on the margins by a later hand, e.g. fol. 104 *b*.

On fol. 107 *b*, between the subscription of the Gospel of S. Mark and the doxology, there was a rubric of two lines, which has been carefully erased.

Of the writing on fol. 1 *a* but little is now distinctly legible, which is to be regretted, as it seems to be a nearly contemporary notice of the taking of Damascus by the Arabs, A.D. 634-5. The two most important passages read as follows.

Line 8—12.

ⲁⲙⲙⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ . . . . .  
ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ . . . . .  
ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ . . . . .  
ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ . . . . .  
ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ . . . . .  
ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ . . . . .

Line 17—24.

ⲛⲁⲩⲁ . . . . .  
ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ . . . . .  
ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ . . . . .  
(between the lines) ⲛⲁⲩⲁ  
ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ ⲛⲁⲩⲁ . . . . .

K



... . ܠܚܒܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 .. [ܠܚܒܐ] ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ... . ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ... . ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

The place called here ܠܚܒܐ is known to the Arab historians as الجابية (see Abulfedæ Annales Muslemici, ed. Reiske and Adler, t. i. p. 223). The date in lines 20—21 should probably be read ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ, "in the year 947," which, deducting 312, gives A.D. 635.

[Add. 14,461, foll. 1—107.]

### XCV.

Eight paper leaves, about 10½ in. by 7½, all more or less torn (Add 17,224, foll. 58—65). Each page is divided into two columns, of from 17 to 26 lines. The writing is good and regular, of the xiii<sup>th</sup> cent. They contain—

Fragments of the first two Gospels in Syriac, according to the Peshittā version, with an Arabic translation, in parallel columns; viz.

S. Matthew: ch. v. 10—19, ch. vi. 13—24. Foll. 58 and 59.

S. Mark: ch. xii. 14 and 20, xii. 39—xiv. 13, and xiv. 28—40. Foll. 60—65.

Lessons are marked on the margins by different hands.

[Add. 17,224, foll. 58—65.]

### XCVI.

Vellum, about 9¾ in. by 8, consisting of 88 leaves, of which foll. 1, 21, and 86—88 are slightly stained and torn. The quires, nine in number, are now signed with letters. Each page is divided into two columns, of from 24 to 28 lines. The writing is a fine, large Estrangēlā, of the vi<sup>th</sup> cent., with the exception of foll. 87 and 88, which are in a hand of the ix<sup>th</sup> or x<sup>th</sup> cent. Greek vowels

have been occasionally added, e.g. on foll. 2 b and 3 a. This volume contains—

The Gospels of S. Matthew and S. John, according to the Peshittā version; viz.

S. Matthew. Fol. 1 b.

S. John. Fol. 48 b.

To these are appended:—

1. The Epistle of S. Paul to the Hebrews, ch. i. 13—ii. 13. Title: ܡܠܟܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ. Fol. 87 a.

2. The Epistle of S. Jude, vv. 1—13. Title: ܡܠܟܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ. Fol. 87 b.

3. The Acts of the Apostles, ch. vii. 30—39. Title: ܡܠܟܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ. Fol. 88 b.

The lessons are rubricated in the text of the Gospels, and a few have been noted on the margins by later hands.

The writing on fol. 1 a has been almost wholly effaced. [Add. 17,115.]

### XCVII.

Vellum, about 10 in. by 6½, consisting of 15 leaves, several of which are more or less stained and torn, especially foll. 1, 14 and 15. The quires were signed with letters (fol. 9, ܡ). Each page is divided into two columns, of from 26 to 37 lines. The one column is written in a good, clear, Nestorian character, of the first half of the x<sup>th</sup> cent., with occasional vowel-points and signs of punctuation; the other in a fine Arabic hand of the same date, with but few diacritical points. It contains—

Fragments of the Gospels of S. Matthew and S. John, according to the Peshittā version, with an Arabic translation, written in parallel columns; viz.

S. Matthew, ch. vii. 22—xi. 1, xi. 22—xii. 10, and xvi. 21—xvii. 13. Foll. 1—8.

S. John, ch. viii. 59—x. 18, xvi. 13—xviii. 3, and xix. 27—xx. 25. Foll. 9—15.

The larger sections are marked both in the Syriac and Arabic texts (see in particular foll. 5 *a* and 10 *a*).

The manuscript of which these leaves once formed part, is now deposited in the University Library of Leipzig, having been brought from the convent of S. Mary Deipara, along with other fragments, by Dr. Tischendorf.\* It has been carefully described and examined by Dr. Gildemeister in his treatise "*de Evangelii in Arabicum e Simplici Syriaca translatis Commentatio Academica*," Bonn, 1865. [Add. 14,467.]

### XCVIII.

Fifteen paper leaves, about 9 $\frac{1}{2}$  in. by 8, most of which are more or less torn (Add. 17,224, foll. 43—57). Each page is divided into two columns, of from 14 to 18 lines. The writing is a large, bold Estrangēlā. They are dated A. Gr. 1484, A.D. 1173, and contain—

Fragments of the Gospels, according to the Peshittā version; viz.

S. Matthew, ch. i. 7—vi. 25. Foll. 43—54.

S. John, ch. xx. 25—xxi. 25. Foll. 55—57.

At the end there is a note, giving the date and the name of the scribe, David:

ܐܠܡܢ ܡܨܡ ܥܠܡܐ . ܕܡܨܡܐ . ܕܡܨܡܐ . ܕܡܨܡܐ .  
ܕܡܨܡܐ . ܕܡܨܡܐ . ܕܡܨܡܐ . ܕܡܨܡܐ . ܕܡܨܡܐ .  
ܕܡܨܡܐ . ܕܡܨܡܐ . ܕܡܨܡܐ . ܕܡܨܡܐ . ܕܡܨܡܐ .

The words ܐܠܡܢ ܡܨܡ ܥܠܡܐ are written in blue, bordered with red, and the word ܥܠܡܐ is gilded.

[Add. 17,224, foll. 43—57.]

### XCIX.

Three vellum leaves, about 11 $\frac{1}{2}$  in. by 8 $\frac{3}{4}$ , much stained and torn, written in double

columns of from 21 to 23 lines (Add. 14,669, foll. 34—36). The writing is a large, elegant Estrangēlā of the vi<sup>th</sup> cent. They contain—

Fragments of the Gospels of S. Mark and S. Luke, according to the Peshittā version; viz.

S. Mark, ch. xiv. 71, 72, xv. 3—5, 8—11, 15, 16, fol. 34; xv. 17—40, fol. 35; xvi. 11 to the end, fol. 36 *a*.

S. Luke, ch. i. 1—8. Fol. 36 *b*.

[Add. 14,669, foll. 34—36.]

### C.

Seven vellum leaves, about 6 $\frac{1}{2}$  in. by 4 $\frac{3}{4}$ , some of which are slightly stained (Add. 14,466, foll. 11—17). The signatures of the quires were letters (Λ, fol. 11). There are from 21 to 23 lines in each page. The writing is neat and regular, of the x<sup>th</sup> or xi<sup>th</sup> cent., with occasional Syriac and Greek vowel-points. They contain—

Fragments of the Gospels of S. Mark and S. Luke, according to the Peshittā version; viz.

S. Mark, ch. vi. 18—33, fol. 11; ch. ix. 31—x. 19, fol. 12, 13.

S. Luke, ch. i. 61—ii. 22, fol. 14, 15; ch. iv. 2—38, fol. 16, 17.

The lessons are rubricated on the margins by the hand of the scribe.

[Add. 14,466, foll. 11—17.]

### CI.

Vellum, about 8 in. by 5, consisting of 103 leaves, the last 8 of which are much stained and soiled (Add. 14,459, foll. 67—169). The quires, 11 in number, seem to have been originally signed with arithmetical figures (though the ciphers on fol. 67 *a* are more recent), but the present signatures are letters (from Λ to Ψ). There are from 25 to 27 lines in each page. The

\* See his "*Anecdota Sacra et Profana*" (Leipzig, 1861), p. 65.



The Gospel of S. Matthew, according to the Pēshittā version; ch. xxiv. 51—xxvi. 22, foll. 29—31; and ch. xxvi. 42—xxvii. 8, foll. 32, 33.

Some lessons are rubricated in the text, e. g. foll. 31 *a* and *b*, 33 *b*, whilst others are marked by later hands on the margins, e. g. foll. 29 *a*, 31 *a*.

[Add. 14,669, foll. 29—33.]

## CIV.

Two vellum leaves, about 9 $\frac{7}{8}$  in. by 7 $\frac{1}{2}$ , both much soiled. They are written in double columns of from 25 to 27 lines, in a good, regular Estrangēlā of the vii<sup>th</sup> cent., and contain—

The Gospel of S. Matthew, ch. i. 12—ii. 6, and ch. iv. 4—24, according to the Pēshittā version.

[Add. 14,669, foll. 27 and 28.]

## CV.

A vellum leaf, about 8 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$ , much stained and torn, written in a Nestorian hand of the x<sup>th</sup> cent., with occasional Syriac vowels, and containing—

The Gospel of S. Matthew, ch. i. 1—16, according to the Pēshittā version.

Of the ancient Arabic writing on the recto scarcely anything is legible.

[Add. 14,666, fol. 48.]

## CVI.

Vellum, about 7 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$ , consisting of ten leaves. The number of lines in each page varies from 19 to 21. The writing is good and regular, of the xii<sup>th</sup> cent., with a very few Greek vowels on foll. 4 *b* and 5 *a*. This manuscript contains—

The Gospel of S. Matthew, ch. i. 1—vi. 20, according to the Pēshittā version, ending with the words ܠܥܠܡ ܕܥܠܡܝܢ. The lessons are rubricated in the text.

On fol. 1 *a* there is a coloured figure of the Cross, with the words ܠܥܠܡ ܕܥܠܡܝܢ.

[Add. 14,466, foll. 1—10.]

## CVII.

A vellum leaf, about 8 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$ , slightly torn. It contains—

The Gospel of S. Matthew, ch. i. 1—11, according to the Pēshittā version, written in a current hand of the xii<sup>th</sup> cent.

[Add. 14,666, fol. 47.]

## CVIII.

A vellum leaf, 10 $\frac{3}{4}$  in. by 8 $\frac{1}{2}$ , slightly torn. It is written in double columns, in an inelegant Estrangēlā of about the xii<sup>th</sup> cent., and contains—

The Gospel of S. Matthew, ch. i. 1—13, according to the Pēshittā version.

This leaf appears to be palimpsest, but the more ancient writing has been wholly effaced. The recto has, when in a damp state, taken an impression from a leaf of a much older manuscript.

[Add. 14,669, fol. 26.]

## CLX.

Six paper leaves, about 11 $\frac{3}{4}$  in. by 10, the first two of which are much torn. Each page is divided into two columns, of from 20 to 23 lines. The writing is good and regular, of the xiii<sup>th</sup> cent. They contain—

The Gospel of S. Matthew, according to the Pēshittā version, ch. x. 16—xii. 11, and ch. xii. 44—xiv. 3.

















tions of this manuscript the larger sections are marked on the margins. The lessons are also indicated on the margins, often by later hands, — red, green, and blue (fol. 69 *a*) paint being employed for this purpose, as well as common ink.

In those parts that are taken from the Harklensian version (Epistle of S. James, second Epistle of S. Peter, and first Epistle of S. John), there are a considerable number of marginal annotations, consisting chiefly of various readings and Greek words; e.g. fol. 99 *a*, S. James, ch. i. 8, *ܡܥܬܐ ܕܡܝܬܐ*, marg. ΔΙΥΥΧΟC; 15, *ܡܬܬܝܢ ܕܡܝܬܐ*, marg. ΕΙΤΑ; fol. 99 *b*, ch. i. 21, *ܡܬܬܝܢ ܕܡܝܬܐ*, marg. ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ; 24, *ܡܬܬܝܢ ܕܡܝܬܐ*, marg. ΓΕΝΕCΕΩC; *ܡܬܬܝܢ ܕܡܝܬܐ*, marg. ܡܬܬܝܢ ܕܡܝܬܐ + *ܡܬܬܝܢ ܕܡܝܬܐ*, marg. ܡܬܬܝܢ ܕܡܝܬܐ.

B. A collection of festal discourses, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*.

1. Six prose homilies of Jacob of Batnæ, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*. See Assemani, Bibl. Orient., t. i. p. 304, no. 8—13, and also p. 23.\*

*a.* On the Nativity, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*. Fol. 116 *b*.

*b.* On the Epiphany, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*; imperfect. Fol. 119 *a*.

*c.* On Lent, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*; slightly imperfect at the end. Fol. 123 *a*.

*d.* On Palm Sunday, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*; very imperfect at the beginning and in the middle. Fol. 128 *a*.

*e.* On the Friday of the Passion (Good Friday), *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*; imperfect. Fol. 130 *b*.

\* These homilies have been translated into German by the Rev. P. Pius Zingerle, "Sechs Homilien des heiligen Jacob von Sarug" (Bonn, 1867); and the Syriac text of the sixth has been published in his Monumenta Syriaca, vol. i., p. 91 (1869).

*f.* On Easter Sunday, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*; very imperfect. Fol. 133 *a*.

2. Discourses of Severus of Antioch; viz.

*a.* On the Ascension, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*, hom. epithron. xlvii.; very imperfect. Fol. 134 *a*.

*b.* On Pentecost, hom. epithron. xlviii., *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*. Beginning, fol. 134 *b*: *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*. Imperfect at the end.

[Add. 14,474.]

## CXXII.

Paper, about 9 in. by 6½, consisting of 187 leaves, many of which are much stained and soiled, especially foll. 1, 7, 10, 72, and 75. The quires, signed with letters, were originally 20 in number; but the last is now missing, and leaves are also wanting after foll. 132, 140, and 180. The leaves are numbered, though incorrectly, with Coptic arithmetical figures. There are from 19 to 24 lines in each page. This volume is written in a good, regular hand of the xii<sup>th</sup> or xiii<sup>th</sup> cent., with the exception of foll. 73 and 74, which are of later date. Greek vowels have been frequently added by later hands. It contains—

1. The Acts of the Apostles, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*. Fol. 1 *b*.

2. The three Catholic Epistles; viz.

*a.* The Epistle of S. James, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*. Fol. 60 *a*.

*b.* The first Epistle of S. Peter, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*. Fol. 65 *a*.

*c.* The first Epistle of S. John, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*. Fol. 70 *b*.

3. The Epistles of S. Paul, *ܡܬܬܝܢ ܕܡܝܬܐ ܡܬܬܝܢ ܕܡܝܬܐ*.





. ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ  
 . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ  
 . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ  
 . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ  
 . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ  
 . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ  
 . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ . ܕܡܫܬܬܐ

The lessons are marked on the margins by later hands.

On fol. 1 *a*, at the foot of the page, there are some lines of Greek writing, in slanting uncials, now too much effaced to be legible.

[Add. 14,473, foll. 1—139.]

## CXXVI.

Vellum, about 9½ in. by 7½, consisting of 51 leaves, some of which are much stained and torn, especially foll. 1—4, 8, 21, 33, and 51. The quires, mostly of six leaves, are now signed with letters from *a* to *z*. Each page is divided into two columns, of from 27 to 31 lines. This volume is written in a good, regular Estrangēlā of the vi<sup>th</sup> cent., and contains—

The Acts of the Apostles and the three Catholic Epistles, according to the Pēshittā version; viz.

The Acts of the Apostles, ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ. Fol. 1 *b*.

The Epistle of S. James, ܕܡܫܬܬܐ ܕܡܫܬܬܐ. Fol. 40 *a*.

The first Epistle of S. Peter, ܕܡܫܬܬܐ ܕܡܫܬܬܐ. Fol. 43 *b*.

The first Epistle of S. John, ܕܡܫܬܬܐ ܕܡܫܬܬܐ. Fol. 47 *b*.

The large sections are noted on the margins to the number of 32 (ܐܠܦ). The lessons are rubricated in the text, and a few have been marked on the margins by a later hand.

After the doxology, fol. 51 *b*, the following lines can be deciphered with some difficulty:

ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ  
 ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ  
 ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ  
 ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ

In the second column of the same leaf, the original note has been carefully erased, and another is written in its place, much of which is now illegible, stating that the book belonged to a person named George: ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ . . . . . ܕܡܫܬܬܐ

On fol. 1 *a* there is a prayer, written in Greek uncials of the viii<sup>th</sup> or ix<sup>th</sup> cent., now much effaced, by a deacon named Severus. It begins thus:

ΜΗΝΘΗΤΙ ΚΕ ΙΥ ΧΕ ΤΟΥ ΔΟΥΛΟΥ  
 ΟΥ ΤΩ ΑΜΑΡΤΟΛΟΥ Κ ΤΑΛΕΠΟΡΟΣ  
 ΟΥΗΡΟΣ ΤΟ ΑΝΑΤΟΛΗΚΟΣ ΑΝΑΞΙΟΣ  
 ΔΙΑΚΟΝΩ ΕΝ ΤΩ ΝΥΝ ΔΙΩΝΟΙ Κ.Τ.Λ.

Lower down there are two lines of writing, also much effaced, which seem to contain an enumeration of sundry articles pertaining to some monk or convent. The numbers are expressed by Greek letters.

... ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ  
 ... ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ

Underneath this stands a note, stating that the manuscript belonged to the convent of S. Mary Deipara. ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ  
 ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ  
 ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ  
 ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ

ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ ܕܡܫܬܬܐ  
 [Add. 17,120.]

## CXXVII.

Vellum, about 8½ in. by 5½, consisting of 108 leaves, some of which are much











The Epistles of S. Paul, according to the Pēshittā version; viz.

Romans. Fol. 1 *b*. Subscription: .ܕܠܥܠܐ  
.ܥܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
.ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
: ܡܪܝܬܐ ܕܡܪܝܬܐ

1 Corinthians. Fol. 25 *b*. Subscription:  
.ܡܪܝܬܐ : ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
.ܡܪܝܬܐ : ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
.ܡܪܝܬܐ : ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
: ܡܪܝܬܐ ܕܡܪܝܬܐ

2 Corinthians. Fol. 48 *a*. Subscription:  
ܡܪܝܬܐ ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
. ܡܪܝܬܐ ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Galatians. Fol. 63 *a*. Subscription: ܕܠܥܠܐ  
.ܥܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
. ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
: ܡܪܝܬܐ ܕܡܪܝܬܐ

Ephesians. Fol. 71 *a*. Subscription: ܕܠܥܠܐ  
.ܥܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
: ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
: ܡܪܝܬܐ ܕܡܪܝܬܐ

Philippians. Fol. 79 *a*. Subscription: ܕܠܥܠܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
: ܡܪܝܬܐ ܕܡܪܝܬܐ

Colossians. Fol. 84 *b*. Subscription: ܕܠܥܠܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
: ܡܪܝܬܐ ܕܡܪܝܬܐ

1 Thessalonians. Fol. 90 *a*. Subscription:  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
: ܡܪܝܬܐ ܕܡܪܝܬܐ

2 Thessalonians. Fol. 95 *a*. Subscription:  
. ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

. ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
. ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

1 Timothy. Fol. 98 *a*. Subscription:  
. ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
. ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
: ܡܪܝܬܐ ܕܡܪܝܬܐ

2 Timothy. Fol. 105 *a*. Subscription:  
. ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
: ܡܪܝܬܐ ܕܡܪܝܬܐ

Titus. Fol. 109 *b*. Subscription: ܕܠܥܠܐ  
.ܥܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
. ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
: ܡܪܝܬܐ ܕܡܪܝܬܐ

Philemon. Fol. 112 *a*. Subscription: ܕܠܥܠܐ  
.ܥܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
. ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
: ܡܪܝܬܐ ܕܡܪܝܬܐ

Hebrews, fol. 113 *b*; ending with ch. xii. 5.  
The large sections have been marked on  
the margins, either by the letter ܥ (ܥܡܥܥ)  
or by the ordinary mode of numeration; and  
a few lessons have been noted by a modern  
hand.

On fol. 1 *a* there is a note, apprising us  
that this was one of the volumes brought  
to the convent of S. Mary Deipara by the  
abbat Moses of Nisibis, ܡܪܝܬܐ ܕܡܪܝܬܐ  
. ܡܪܝܬܐ

On the margin of fol. 1 *b* there is written  
ΠΙ ΔΓΙΟC ΠΑΥΛ[OC], "the holy Paul."

Fol. 62 is palimpsest, the more ancient text  
being that of a manuscript of the Epistles of  
S. Paul, according to the Pēshittā version,  
written in two columns, of the vi<sup>th</sup> cent.  
It contains 1 Thessal. v. 15—2 Thessal.  
i. 8. A fragment of the same manuscript,  
containing Colossians iv. 6—12, has been  
used to repair fol. 121.

[Add. 14,480.]







Ephesians. Fol. 64 *b*. Subscription: **ክብሩ**  
 ን ክብሩ ን ክብሩ ን ክብሩ ን ክብሩ  
 ን ክብሩ ን ክብሩ ን ክብሩ ን ክብሩ  
 .፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.

Philippians. Fol. 71 *b*. Subscription: **ክብሩ**  
 ን ክብሩ ን ክብሩ ን ክብሩ ን ክብሩ  
 . ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.

Colossians. Fol. 76 *b*. Subscription: **ክብሩ**  
 ን ክብሩ ን ክብሩ ን ክብሩ ን ክብሩ  
 . ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.

1 Thessalonians. Fol. 81 *a*. Subscription: **ክብሩ**  
 ን ክብሩ ን ክብሩ ን ክብሩ ን ክብሩ  
 . ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.

2 Thessalonians. Fol. 85 *a*. Subscription: **ክብሩ**  
 ን ክብሩ ን ክብሩ ን ክብሩ ን ክብሩ  
 . ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.

1 Timothy. Fol. 87 *b*. Subscription: **ክብሩ**  
 ን ክብሩ ን ክብሩ ን ክብሩ ን ክብሩ  
 . ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.

2 Timothy. Fol. 93 *a*. Subscription: **ክብሩ**  
 ን ክብሩ ን ክብሩ ን ክብሩ ን ክብሩ  
 . ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.

Titus. Fol. 97 *a*. Subscription: **ክብሩ**  
 ን ክብሩ ን ክብሩ ን ክብሩ ን ክብሩ  
 . ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.

Philemon. Fol. 99 *b*. Subscription: **ክብሩ**  
 ን ክብሩ ን ክብሩ ን ክብሩ ን ክብሩ  
 . ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.

Hebrews. Fol. 101 *a*. Subscription: **ክብሩ**  
 ን ክብሩ ን ክብሩ ን ክብሩ ን ክብሩ  
 . ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.

The lessons are rubricated in the text,  
 with numerous additions by later hands on  
 the margins.

On fol. 116 *b* it is recorded that this volume  
 belonged to the convent of S. Mary Deipara:  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.

On fol. 1 *a* there are some lines of writing,  
 consisting, as it appears, chiefly of proper  
 names, the purport of which is not per-  
 fectly clear: ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.  
 ን፡፡፡. ን፡፡፡. ን፡፡፡. ን፡፡፡.

[Add. 14,477.]





Colossians. Fol. 91 *b*. Missing portion :  
ch. iii. 4—20.

1 Thessalonians. Fol. 96 *b*.

2 Thessalonians. Fol. 101 *b*.

1 Timothy. Fol. 104 *b*.

2 Timothy. Fol. 112 *a*.

Titus. Fol. 117 *b*.

Philemon. Fol. 120 *b*.

Hebrews. Fol. 122 *a*.

Colophon, fol. 142 *b*: **על לחברת נחמיה**

**ה. כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

The margins contain many annotations, chiefly indicating the passages of Scripture cited by the Apostle, but also referring occasionally to other matters. The following may serve as specimens.

Fol. 39 *a*, 1 Corinth. ix. 5, marg. **כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

Fol. 52 *a*, 1 Corinth. xv. 32, marg. **כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

... .. xv. 33, marg. **כחצו**

**כחצו כחצו כחצו כחצו**

Fol. 65 *b*, 2 Corinth. xi. 32, marg. **כחצו**

**כחצו כחצו כחצו כחצו**

Fol. 72 *b*, Galat. iii. 17, marg. **כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

Fol. 77 *a*, Galat. vi. 14, marg. **כחצו**

**כחצו כחצו כחצו כחצו**

Fol. 83 *b*, Ephes. v. 14, marg. **כחצו**

**כחצו כחצו כחצו כחצו**

Fol. 116 *b*, 2 Timothy iv. 13, marg. **כחצו**

**כחצו כחצו כחצו כחצו**

Fol. 118 *b*, Titus, i. 12, marg. **כחצו**

**כחצו כחצו כחצו כחצו**

The lessons are indicated on the margins in the same handwriting as the notes, with some later additions.

On fol. 143 *a* there is a note, stating that this manuscript was written for one John bar Sergius, from the village of Halūgā in the district of Sērūg, in the year of the Greeks 933, A.D. 622, and that he paid for it the sum of 14 carats: **כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

**כחצו כחצו כחצו כחצו**

This was one of the manuscripts which the abbat Moses of Nisibis brought to the con-



አስተዳደር ለሀገራችን ስለሚገባ ስለሚገባ  
 ስለሚገባ ስለሚገባ ስለሚገባ ስለሚገባ  
 ወዘተ. ; to which a later hand has  
 added: ወዘተ. ወዘተ. ወዘተ. ወዘተ.  
 . ለሀገራችን ስለሚገባ ስለሚገባ ስለሚገባ ስለሚገባ

2 Corinthians, ch. i. 1—v. 17. Fol. 16 b.

The lessons are rubricated in the text, and  
 a few have been noted on the margins by  
 later hands.

The writing on fol. 1 a is so much effaced  
 that only a word here and there can be  
 read, such as ለሀገራችን ስለሚገባ, ስለሚገባ,  
 ስለሚገባ, ስለሚገባ ስለሚገባ, etc.

[Add. 14,468, foll. 1—20.]

#### CXLIV.

Five vellum leaves, about 8½ in. by 6,  
 slightly soiled and torn (Add. 14,666, foll.  
 51—55). The writing is a fine, regular  
 Estrangēlā of the vii<sup>th</sup> or viii<sup>th</sup> cent. They  
 contain—

The 2nd Epistle to the Corinthians, ch. vi.  
 2—16, and viii. 5—x. 15, according to the  
 Pēshittā version.

Fol. 52 has been used as a flyleaf for a  
 volume of discourses of Jacob of Batnae, as  
 appears from the list of contents on the  
 margin: ስለሀገራችን ስለሚገባ ስለሚገባ ስለሚገባ ስለሚገባ

ስለሀገራችን ስለሚገባ ስለሚገባ ስለሚገባ ስለሚገባ  
 ስለሀገራችን ስለሚገባ ስለሚገባ ስለሚገባ ስለሚገባ  
 ስለሀገራችን ስለሚገባ ስለሚገባ ስለሚገባ ስለሚገባ  
 ስለሀገራችን ስለሚገባ ስለሚገባ ስለሚገባ ስለሚገባ

[Add. 14,666, foll. 51—55.]

#### CXLV.

Vellum, about 9½ in. by 7½, consisting  
 of 82 leaves, some of which are slightly  
 stained and torn, especially foll. 1, 8, 20, 21,

and 77—81. The quires, nine in number  
 (the last of only three leaves), are signed  
 with letters. There are from 21 to 32 lines  
 in each page. This volume is written in a  
 rather inelegant hand of the ix<sup>th</sup> or x<sup>th</sup> cent.,  
 and contains—

The Epistles of S. Paul, according to the  
 Pēshittā version; viz.

Romans. Fol. 1 b.

1 Corinthians. Fol. 14 a.

2 Corinthians. Fol. 27 b.

Galatians. Fol. 38 a.

Ephesians. Fol. 42 b.

Philippians. Fol. 47 b.

Colossians. Fol. 51 b.

1 Thessalonians. Fol. 54 b.

2 Thessalonians. Fol. 57 b.

1 Timothy. Fol. 59 b.

2 Timothy. Fol. 63 b.

Titus. Fol. 66 b.

Philemon. Fol. 68 b.

Hebrews. Fol. 69 b.

Colophon, fol. 82 b: ስለሀገራችን ስለሚገባ ስለሚገባ ስለሚገባ ስለሚገባ  
 ስለሀገራችን ስለሚገባ ስለሚገባ ስለሚገባ ስለሚገባ  
 ስለሀገራችን ስለሚገባ ስለሚገባ ስለሚገባ ስለሚገባ  
 ስለሀገራችን ስለሚገባ ስለሚገባ ስለሚገባ ስለሚገባ

Only a very few lessons are marked in  
 the text, e.g. fol. 23 a, ስለሀገራችን ስለሚገባ ስለሚገባ ስለሚገባ ስለሚገባ

[Add. 17,123.]

#### CXLVI.

Thirteen vellum leaves, 8½ in. by 5½  
 (Add. 14,468, foll. 21—33). Each page  
 has from 17 to 23 lines. They are written  
 in a good, current hand of the x<sup>th</sup> or xi<sup>th</sup>  
 cent., and contain—

Fragments of the Epistles of S. Paul, ac-  
 cording to the Pēshittā version; viz.

2 Corinthians, ch. v. 12—x. 10, fol. 21 a;  
 and xi. 12—xii. 16, fol. 26 a.

Galatians, ch. ii. 6—v. 11, fol. 28 a.

[Add. 14,468, foll. 21—33.]





The Epistle to the Hebrews, according to the Peshittā version, ch. xii. 13—xiii. 19.

[Add. 14,738, foll. 8 and 9.]

### CLIII.

Paper, about  $8\frac{1}{2}$  in. by  $5\frac{5}{8}$ , consisting of 37 leaves, the first of which is much soiled and torn. The quires, signed with letters, were originally six in number, but the first and last are wanting, and the second is imperfect, there being a lacuna after fol. 1. There are 15 or 16 lines in each page. This manuscript is written in a good, regular hand of the xiii<sup>th</sup> cent., and contains—

Extracts from the Pauline and other Apos-

tolie Epistles, according to the Peshittā version; viz.

1 Corinthians, imperfect. Fol. 1 *a*.

2 Corinthians. Fol. 6 *a*.

Galatians. Fol. 8 *b*.

Ephesians. Fol. 10 *b*.

Philippians. Fol. 13 *b*.

Colossians. Fol. 15 *b*.

1 Thessalonians. Fol. 17 *b*.

2 Thessalonians. Fol. 18 *b*.

1 Timothy. Fol. 18 *b*.

2 Timothy. Fol. 21 *a*.

Titus. Fol. 22 *a*.

Hebrews. Fol. 24 *a*.

The Epistle of S. James. Fol. 29 *b*.

The first Epistle of S. Peter, imperfect.  
Fol. 34 *a*.

[Add. 17,228, foll. 1—37.]





ܠܩܠܐ ܕܝܪܬܐ . ܠܝܬܐ ܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ . ܠܡܠܟܐ ܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ

[Add. 12,142, foll. 1—73.]

## CLV.

Vellum, about 7½ in. by 5¼, consisting of  
 127 leaves, many of which are much stained  
 and soiled, especially near the beginning  
 and end. The quires, 13 in number, are  
 signed with both letters and arithmetical  
 figures (see foll. 29 a, 59 a, 99 a, 109 a, and  
 119 a), but have been twice renumbered, in  
 part incorrectly, by later hands. Each page  
 has from 21 to 25 lines. The writing is a  
 fine, regular Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup>  
 cent. This volume contains—

The first and second books of the Macca-  
bees;\* viz.

1 Maccabees. Fol. 1 b. Title: ܠܡܠܟܐ  
ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ  
ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ

2 Maccabees. Fol. 70 a. Title: ܠܡܠܟܐ  
ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ

A single lesson, ܠܡܠܟܐ ܠܡܠܟܐ, is marked  
 on fol. 6 a. A more modern hand has called  
 attention to the history of Shamūnī and her  
 seven sons and Eleazar, by writing at the  
 beginning (fol. 90 a) ܠܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ, and at the  
 end (fol. 96 b) ܠܡܠܟܐ ܠܡܠܟܐ.

[Add. 14,446.]

\* This manuscript has been used by Dr. de Lagarde  
in his edition of the Apocrypha, Leipzig, 1861.

## CLVI.

Vellum, about 7½ in. by 5¼, consisting of  
 32 leaves, the first of which is slightly torn.  
 The quires, four in number (the last imper-  
 fect), are signed with letters. Each page  
 has from 26 to 30 lines. This manuscript is  
 written in a neat, regular hand of about  
 the x<sup>th</sup> cent., and contains—

The Book of Women, ܠܡܠܟܐ,\* com-  
prising the following books:—

1. The story of Susanna, ܠܡܠܟܐ . Fol. 1 b.

2. The book of Esther, ܠܡܠܟܐ ܠܡܠܟܐ . Fol. 5 b.

3. The book of Judith, ܠܡܠܟܐ ܠܡܠܟܐ . Fol. 15 a.

4. The history of Thecla the martyr,  
ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ . Very im-  
perfect. Fol. 32 b.

On fol. 1 a there is a note stating that this  
 volume belonged to the convent of S. Mary  
 Deipara. ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ  
 ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ

[Add. 14,447.]

## CLVII.

Vellum, about 10½ in. by 8½, consisting  
 of 36 leaves, (Add. 14,484, foll. 12—47),  
 some of which are slightly stained and soiled.  
 The quires, originally signed with both let-  
 ters and arithmetical figures (fol. 21 a, ܡ/),

\* See Add. 14,652, fol. 1 b, and Egerton 704, foll.  
197 a and 287 a. This manuscript has been used by Dr.  
de Lagarde in his edition of the Apocrypha.



9—11). There are 32 or 33 lines on each page, except on fol. 11 *a*, which has been left unfinished. The writing is good and regular, of the x<sup>th</sup> or xi<sup>th</sup> cent. These leaves contain—

Part of an apocryph, entitled ܠܚܝܬܐ ܕܡܪܝܡ ܕܩܕܝܫܐ, “the history of the holy Mother of God, the Virgin.” The text has been published in Wright’s “Contributions to the Apocryphal Literature of the N. T.”

The more ancient text, which seems to be of the ix<sup>th</sup> cent., is too thoroughly washed out to be legible, at least on foll. 9, 10, and 11 *a*. Fol. 11 *b* contains a diagram for finding the commencement of Lent, etc., with an explanation of its use, also much effaced.

[Add. 14,484, foll. 9—11.]

### CLX.

A vellum leaf, about 8½ in. by 5, much

soiled and torn. It seems to have been one of the fly-leaves of a manuscript. The writing is a cursive character of about the x<sup>th</sup> cent. It contains—

On the recto, the Letter of Abgar to our Lord, in an abridged form. Compare Cureton, *Ancient Syriac Documents*, p. 3 and p. 2; and Cowper, the *Apocryphal Gospels*, p. lxxxi. and p. 219.

Below, there is a note, stating that the book, of which this leaf formed part, belonged to one Lazarus of Sauwarān (ܠܙܪܘܣ ܕܫܘܘܪܐܢ near Hims) ܡܪܝܬܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ, ܡܪܝܬܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ.

The writing on the verso is so much effaced that not a single line is wholly legible.

[Add. 17,218, fol. 90.]





276 a. The subscription על חמשה עשר is repeated, fol. 279 a.

29. The fourteen Epistles of S. Paul, in the usual order. Fol. 279 a. After the subscription of the Epistle to the Hebrews, we read the following words, fol. 303 b.

על לחמשה עשר חמשה עשר  
 חמשה עשר חמשה עשר חמשה עשר  
 חמשה עשר חמשה עשר חמשה עשר  
 חמשה עשר חמשה עשר חמשה עשר  
 חמשה עשר חמשה עשר חמשה עשר  
 חמשה עשר חמשה עשר חמשה עשר  
 חמשה עשר חמשה עשר חמשה עשר  
 חמשה עשר חמשה עשר חמשה עשר  
 חמשה עשר חמשה עשר חמשה עשר  
 חמשה עשר חמשה עשר חמשה עשר

"Here ends the writing of the difficult vowel-points and readings of all the Books of the Scriptures of the Old and New Testaments, the sum of the number of whose sections\* is 615; viz. 126 in the Tōrah, 164 in the whole Bēth-Mautbē,† 29 in David (the Psalms), 131 in the Prophets, and 165 in the New Testament."

As specimens of the text, take Exod. I. 1—7, Ps. I., and S. Mark I. 1—5.

חמשה : חמשה : חמשה : חמשה :  
 חמשה : חמשה : חמשה : חמשה :  
 חמשה : חמשה : חמשה : חמשה :  
 חמשה : חמשה : חמשה : חמשה :  
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 חמשה : חמשה : חמשה : חמשה :  
 חמשה : חמשה : חמשה : חמשה :

\* These sections are regularly marked on the margins throughout the whole manuscript.

† This term includes the Book of Joshua, Judges, Samuel, Kings, Proverbs, Ecclesiasticus, Ecclesiastes, Ruth, the Song of Songs, and Job. See Add. 14,440.

חמשה : חמשה : חמשה : חמשה :

חמשה : חמשה : חמשה : חמשה :

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חמשה : חמשה : חמשה : חמשה :

The marginal annotations chiefly refer to matters of pronunciation and accentuation.

For example: fol. 2 b, .. חמשה : חמשה : חמשה : חמשה :

marg. חמשה : חמשה : חמשה : חמשה : Fol. 2 b, .. חמשה : חמשה : חמשה : חמשה :

marg. חמשה : חמשה : חמשה : חמשה : Fol. 4 b, .. חמשה : חמשה : חמשה : חמשה :

חמשה : חמשה : חמשה : חמשה : Fol. 110 a, .. חמשה : חמשה : חמשה : חמשה :

marg. חמשה : חמשה : חמשה : חמשה : Fol. 4 a, .. חמשה : חמשה : חמשה : חמשה :

marg. חמשה : חמשה : חמשה : חמשה : Fol. 4 a, .. חמשה : חמשה : חמשה : חמשה :

marg. חמשה : חמשה : חמשה : חמשה : Fol. 11 b, .. חמשה : חמשה : חמשה : חמשה :

ܡܠܟܐ, marg. (ܡܠܟܐ) ܡܠܟܐ. Fol. 8 a,  
 ܡܠܟܐ ܡܠܟܐ, marg. ܡܠܟܐ. Fol.  
 8 b, ܡܠܟܐ ܡܠܟܐ, marg. ܡܠܟܐ.  
 Fol. 7 a, ܡܠܟܐ ܡܠܟܐ, marg.  
 ܡܠܟܐ. Fol. 20 b, ܡܠܟܐ ܡܠܟܐ,  
 ܡܠܟܐ, marg. ܡܠܟܐ. Fol. 4 a,  
 ܡܠܟܐ, marg. ܡܠܟܐ. Fol. 18 b,  
 ܡܠܟܐ ܡܠܟܐ, marg. ܡܠܟܐ.  
 Fol. 7 a, ܡܠܟܐ ܡܠܟܐ, marg.  
 ܡܠܟܐ. Fol. 15 a, ܡܠܟܐ ܡܠܟܐ,  
 marg. ܡܠܟܐ. Fol. 11 a, ܡܠܟܐ  
 ܡܠܟܐ, marg. ܡܠܟܐ. Fol. 21 a,  
 ܡܠܟܐ, (sic, altered from  
 ܡܠܟܐ), marg. ܡܠܟܐ. Fol. 22 a,  
 ܡܠܟܐ, marg. ܡܠܟܐ. Fol. 11 b,  
 ܡܠܟܐ ܡܠܟܐ, marg. ܡܠܟܐ.  
 Fol. 10 a, ܡܠܟܐ, marg. ܡܠܟܐ.  
 Fol. 26 a, ܡܠܟܐ, marg. ܡܠܟܐ.  
 Sometimes they are explanatory  
 of difficult words. For example: fol. 1 b,  
 ܡܠܟܐ is explained by ܡܠܟܐ.  
 Fol. 2 a, ܡܠܟܐ by ܡܠܟܐ. Fol.  
 2 a, ܡܠܟܐ by ܡܠܟܐ. Fol. 104 a,  
 ܡܠܟܐ by ܡܠܟܐ. Various readings and  
 references to the Hebrew and Greek texts  
 occasionally occur. For example, Ps. cxxii.  
 2, fol. 140 b, ܡܠܟܐ ܡܠܟܐ, the  
 marg. has ܡܠܟܐ ܡܠܟܐ. On Eccle-  
 siasticus, xxxvii. 10, fol. 157 b, ܡܠܟܐ

ܡܠܟܐ, is remarked: ܡܠܟܐ ܡܠܟܐ.  
 Fol. 24 b, Exod. i. 19, ܡܠܟܐ  
 ܡܠܟܐ, marg. ܡܠܟܐ. Fol. 85 a,  
 Judges vii. 11, ܡܠܟܐ ܡܠܟܐ,  
 marg. ܡܠܟܐ. Fol. 85 b, Judges, vi.  
 19, ܡܠܟܐ ܡܠܟܐ, marg. ܡܠܟܐ.  
 Fol. 84 a, Judges iii. 15, ܡܠܟܐ  
 ܡܠܟܐ, marg. ܡܠܟܐ. Fol. 98 a,  
 1 Sam. xxii. 18, ܡܠܟܐ ܡܠܟܐ,  
 marg. ܡܠܟܐ. Fol. 108 b, 1 Kings,  
 i. 2, ܡܠܟܐ ܡܠܟܐ, marg. ܡܠܟܐ.  
 Fol. 137 b, Ps. cxi. 1, ܡܠܟܐ ܡܠܟܐ,  
 marg. ܡܠܟܐ. Fol. 188 b, Hosea,  
 xi. 4, ܡܠܟܐ ܡܠܟܐ, marg. ܡܠܟܐ.  
 Peculiarities in the readings of the  
 Syriac (Nestorian) schools are also referred  
 to (fol. 120 a, 259 b, ܡܠܟܐ ܡܠܟܐ);  
 in particular those of Nisibis (ܡܠܟܐ,  
 fol. 18 a and b, 23 b, etc.), of Mār  
 Mārī near Seleucia (ܡܠܟܐ, fol. 10 a),  
 of Māhūzā (ܡܠܟܐ, fol. 115 b, 116 b,  
 etc.), of Aitilāhā (ܡܠܟܐ, fol. 250 a,  
 256 b, 257 a, etc.), and of Kandūkē  
 (ܡܠܟܐ, fol. 28 a, 69 a, 252 a, etc.).  
 In one note, fol. 8 b, the agreement of  
 the schools on a certain point is mentioned,  
 ܡܠܟܐ ܡܠܟܐ.

II. Fol. 303 b. A selection of passages  
 from the Scriptures, to illustrate the use of  
 the various signs of punctuation and accen-























been left without signatures. Leaves are wanting after foll. 110, 111, and 117. The number of lines in each page varies from 19 to 25. This manuscript is written in a good, current hand of the xii<sup>th</sup> or xiii<sup>th</sup> cent., with numerous Greek vowels, etc., and contains—

A work similar to the preceding, but comprising not only biblical books, but also the works of several Greek Fathers and other writers.\* The margins are crowded with notes, and with words written in Greek characters.

1. The New Testament; viz.

a. The Acts of the Apostles, **Ἀκτὰς Ἀποστόλων**, to which are appended the three Catholic Epistles. Fol. 37 a.

b. The Epistles of S. Paul, in the usual order. Fol. 39 a.

c. The four Gospels, according to the Peshittā version. Fol. 43 a.

d. The four Gospels, according to the Harklensian version, **Ἡρακλέσιαν**. Fol. 46 a.

On fol. 48 a and b are written the genealogies of our Saviour (S. Matthew, ch. i., and S. Luke, ch. iii.).

2. The Greek Doctors; viz.

a. The writings of Dionysius the Areopagite, as translated by Phocas bar Sergius of Edessa: **Διονυσίου Ἀρεοπαγίτου**. Fol. 49 a.

On fol. 51 a there is a list of the Byzantine emperors, **Βυζαντινῶν βασιλέων**, from Constantine the Great down to Heraclius I.

b. The writings of Basil of Caesarea: **Βασίλειου Καισαρείας**. Fol. 52 b.

Here is interposed, fol. 66 b, a discourse of Joannes Maro on the Incarnation of God the Word: **Ἰωάννης Μάρου περὶ τῆς ἐνανθρωπήσεως τοῦ λόγου τοῦ θεοῦ**.

. **Ἰωάννης Μάρου περὶ τῆς ἐνανθρωπήσεως τοῦ λόγου τοῦ θεοῦ**. Beginning: **Ὁ λόγος ἐν ἀρχῇ ἦν μετὰ τὸν θεόν**.

. **Ὁ λόγος ἐν ἀρχῇ ἦν μετὰ τὸν θεόν**. Beginning: **Ὁ λόγος ἐν ἀρχῇ ἦν μετὰ τὸν θεόν**. Fol. 74 a.

c. The writings of Gregory Nazianzen, part I.: **Γρηγορίου Ναζιανζηνίου**. Fol. 74 a.

Here are inserted:—

a. A short tract on the various meanings of the word **ἐκκλησία** in the writings of Gregory Nazianzen, with examples: **ἐκκλησία** (sic) **ἐκκλησία**. Fol. 89 b.

β. Words from the commentary to certain of the discourses of Gregory Nazianzen. Fol. 90 b.

γ. Words from the **Διατηρητής**, of Joannes Philoponus: **Διατηρητής**. Fol. 92 b.

d. The writings of Gregory Nazianzen, part II.: **Γρηγορίου Ναζιανζηνίου**. Fol. 93 a.

e. The letters of Basil and Gregory Nazianzen. Fol. 106 a.

f. The names and sayings of the Seven Sages. Fol. 108 b. **ἑπτὰ σοφοί**.

. **ἑπτὰ σοφοί**. Fol. 108 b.

\* See the passages of Bar-Hebraeus quoted by Assemani, Bibl. Or., t. iii., para. ii., pp. 937—8.



# SERVICE-BOOKS.

## PSALTERS.

### CLXVIII.

Vellum, about 9 in. by 5½, consisting of 77 leaves, many of which are much stained and slightly torn, especially foll. 1, 2, 15, 23, 31, 41, 50, and 77. The quires are eight in number, the last being imperfect. What the original signatures were, can no longer be discovered. The number of lines in each page varies from 27 to 31. This volume is written in a small, elegant character, not later than the year 911, A.D. 600, with the exception of foll. 47, 61, and 73—76, regarding which see below. It contains—

I. The Psalms, according to the Pēshittā version. Fol. 2 b. Title, :ܐܠܡܢܝܢ :ܐܠܡܢܝܢ \* ܐܠܡܢܝܢ :ܐܠܡܢܝܢ; running title, e.g. fol. 20 b, ܐܠܡܢܝܢ ܐܠܡܢܝܢ .

The headings prefixed to the Psalms differ from those given in Lee's edition, as well as

\* The word ܐܠܡܢܝܢ seems here really to mean, "of the interpreters" or "translators." See Add. 14,436, foll. 1 b and 77 b, as well as Add. 17,109. The strange thing is, that such titles should be prefixed to the ordinary Pēshittā version, and that too in a manuscript dated A.D. 600. See the similar heading in the Bodleian manuscript, Hunt. 109, Dr. Payne Smith's Catalogue, no. 7, col. 41.

from those contained in Add. 14,436 and 17,109. For example:—

Ps. i. :ܐܠܡܢܝܢ ܐܠܡܢܝܢ :ܐܠܡܢܝܢ  
ܐܠܡܢܝܢ :ܐܠܡܢܝܢ :ܐܠܡܢܝܢ :ܐܠܡܢܝܢ

Ps. ii. ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ :ܐܠܡܢܝܢ  
ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ  
ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ

Ps. iii. ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ  
ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ

Ps. iv. ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ  
ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ  
ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ

Ps. v. ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ  
ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ

Ps. vi. ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ  
ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ

Ps. vii. ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ  
ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ

Ps. viii. ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ  
ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ  
ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ

Ps. ix. ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ ܐܠܡܢܝܢ







- Ps. v. **ኢየሱያስ ሥላሴ ልጆች ስርዐት** .  
 . **ክብር : ድኅ : ሥላሴ ልጆች ስርዐት**  
 Ps. vi. **ክብር ሥላሴ ልጆች ስርዐት** :  
 . **ክብር : ድኅ . ሥላሴ ልጆች ስርዐት**  
 Ps. vii. **ክብር ሥላሴ ልጆች ስርዐት** :  
**ክብር ሥላሴ ልጆች ስርዐት** . **ክብር : ድኅ . ሥላሴ ልጆች ስርዐት**  
 Ps. viii. **ክብር ሥላሴ ልጆች ስርዐት** :  
**ክብር ሥላሴ ልጆች ስርዐት** . **ክብር : ድኅ . ሥላሴ ልጆች ስርዐት**  
 Ps. ix. **ክብር ሥላሴ ልጆች ስርዐት** :  
 . **ክብር : ድኅ : ሥላሴ ልጆች ስርዐት**  
 Ps. x. **ክብር ሥላሴ ልጆች ስርዐት** :  
 . **ክብር : ድኅ . ሥላሴ ልጆች ስርዐት**

There is a marginal division of the book, by a later hand, into **ክብር** and **ሥላሴ**, the former being indicated by **ክብር** or **ክብር** .

The following portions of the text are wanting: Ps. xxxix. 12—xl. 14, lxxviii. 53—xciv. 4, xcv. 7—civ. 30, cv. 24—cxviii. 88, cxviii. 116—cxxxii. 3, and cxxxv. 5—cxli. 1.

Subscription, fol. 67 a: **ኢየሱያስ ሥላሴ ልጆች ስርዐት** . **ክብር ሥላሴ ልጆች ስርዐት** ; to which a later hand has added: **ክብር ሥላሴ ልጆች ስርዐት** ; but the text of Ps. cli. is not given.

2. The Canticles; viz.

a. The first song of Moses, Exod. xv. 1—21. Fol. 67 a.

b. The second song of Moses, Deut. xxxii. 1—43. Fol. 68 a.

c. The song of Hannah, 1 Sam. ii. 1—10. Fol. 70 b.

d. The song of Habakkuk, Hab. iii. Imperfect. Fol. 71 a.\*

e. The song of Jonah, Jon. ii. 3—10. Imperfect. Fol. 72 a.

\* The missing leaf also contained the song of Isaiah, ch. xlii. 10—13, xlv. 8, which is now added on the margin of fol. 68 a.

f. The song of the three holy Children, **ኢየሱያስ ሥላሴ ልጆች ስርዐት**, in two parts, vs. 3—34, and vs. 35—66. Fol. 72 a.

g. The song of the Blessed Virgin (Magnificat), S. Luke i. 46—55, **ኢየሱያስ ሥላሴ ልጆች ስርዐት**. Fol. 74 a.

h. The song of Zacharias, S. Luke i. 68—79. Fol. 74 b.

i. The Beatitudes, S. Matth. v. 3—12, **ኢየሱያስ ሥላሴ ልጆች ስርዐት**. Fol. 75 a.

j. The hymn "Gloria in excelsis," S. Luke ii. 14, **ኢየሱያስ ሥላሴ ልጆች ስርዐት**. Fol. 75 a.

k. The Nicene Creed, **ኢየሱያስ ሥላሴ ልጆች ስርዐት**. Imperfect. Fol. 76 a.

A note on fol. 1 a, apparently in the same handwriting as the text, has been so much effaced that hardly a word is legible; and the same fate has befallen a note of more recent date on the margin of fol. 10 a.

[Add. 14,436, foll. 1—76.]

## CLXX.

Vellum, about 10½ in. by 7, consisting of 147 leaves, some of which are much stained and soiled. The quires, 15 in number, are signed with letters. There are from 20 to 31 lines in each page. This manuscript is written in a good, clear Estrangēla, dated A.H. 260, A.D. 873-74, and contains—

1. The Psalms, according to the Peshittā version. Fol. 1 b. Title: **ኢየሱያስ ሥላሴ ልጆች ስርዐት** . **ክብር ሥላሴ ልጆች ስርዐት** . **ክብር ሥላሴ ልጆች ስርዐት** . **ክብር ሥላሴ ልጆች ስርዐት** . **ክብር ሥላሴ ልጆች ስርዐት** . Running title, e.g. fol. 9 b: **ኢየሱያስ ሥላሴ ልጆች ስርዐት** .

The headings of the psalms differ very considerably from those given in Lee's edition (compare Add. 14,436); e.g.











אל תגזל . ניואסו , יחזי קעססו קהאל  
 קיני לאלל לל קעססו קעססו קעססו  
 : קעססו קעססו קעססו קעססו . קעססו  
 קעססו : קעססו קעססו קעססו . Fol. 78 b.

e. A prayer of Isaiah of Scete: קהאל  
 . קעססו קעססו קעססו קעססו קעססו  
 . קעססו קעססו . קעססו קעססו קעססו  
 . קעססו . קעססו . קעססו . Fol. 78 b.

4. Extracts from the Commentary of Eusebius of Caesarea on the Psalms: קהאל  
 קעססו קעססו קעססו קעססו קעססו  
 קעססו קעססו . Beginning, fol. 79 a: קעססו  
 קעססו קעססו : קעססו קעססו קעססו  
 : קעססו קעססו . קעססו קעססו . קעססו  
 . קעססו קעססו קעססו קעססו קעססו .  
 . Fol. 79 a. See Montfaucon's *Collectio nova*  
*Patrum et Scriptt. Græcc.*, t. i. p. 2, B and  
 C, and p. 7, B, from *Παρατηρητέον δὲ ὅτι μὴ*  
*κατὰ ἀκολουθίαν τῶν τῆς ἱστορίας χρόνων* to the  
 end of the paragraph.

5. A tract on the diacritical points and  
 marks of punctuation: קעססו קעססו  
 קעססו . קעססו קעססו קעססו קעססו  
 קעססו קעססו . Beginning, fol. 79 b: קעססו  
 קעססו קעססו קעססו קעססו קעססו .  
 קעססו קעססו קעססו : קעססו קעססו .  
 קעססו : קעססו קעססו קעססו . קעססו  
 . Fol. 79 b.

6. Extracts from, or rather an abridgement  
 of, the Commentary of Daniel of Salach  
 on the Psalms: קעססו קעססו קעססו  
 קעססו קעססו קעססו קעססו קעססו .  
 Fol. 81 a. Imperfect at the end. See Asse-  
 mani, *Bibl. Or.*, t. i. p. 495.

[Add. 17,125.]

## CLXXVI.

Vellum, about 7½ in. by 6, consisting of  
 89 leaves, some of which are slightly stained  
 and torn, especially foll. 1, 10, and 11. The  
 quires, ten in number, are signed with  
 letters. One or two leaves are wanting at  
 the end. There are from 13 to 23 lines in  
 each page. This volume is written in a good,  
 regular hand, dated A. Gr. 1238, A. D. 927,  
 and contains—

1. The Psalms, according to the Peshittā  
 version. Fol. 1 b. Title: קעססו קעססו  
 קעססו קעססו קעססו קעססו קעססו  
 . קעססו קעססו .

To Ps. i.—cviii. there are no headings,  
 except the simple numbers of the Psalms  
 (קעססו קעססו, קעססו, etc.), even the  
 number of קעססו, or versicles, having  
 been omitted, except in Ps. v.—xxviii., where  
 it has been subsequently inserted. From  
 Ps. cix. to the end, they are furnished with  
 headings, written with red and green pig-  
 ments. After Ps. cli. there is added, from  
 the LXX., Ps. cli., קעססו קעססו קעססו  
 : קעססו קעססו קעססו קעססו קעססו  
 : קעססו .

A later hand has marked on the margins  
 the division into קעססו and קעססו.

2. The Canticles; viz.

a. The first song of Moses. Fol. 86 a.

b. The song of Isaiah. Fol. 87 a.

c. The second song of Moses. Fol. 87 b.

d. The song of the blessed Virgin (Magni-  
 ficat). Fol. 89 b.

e. The Beatitudes. Fol. 89 b.

From the subscription, fol. 86 a, in which  
 the contents are enumerated, it appears that  
 this volume was written in the convent of  
 S. Mary Deipara in the desert of Scete,  
 A. Gr. 1238, A. D. 927. : קעססו קעססו  
 : קעססו קעססו : קעססו : קעססו : קעססו  
 : קעססו : קעססו : קעססו : קעססו : קעססו  
 : קעססו : קעססו .



Ps. xlii. ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Ps. xliii. ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Ps. xliv. ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Ps. l. ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Ps. li. (altered into ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ)  
ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

There is a marginal division into ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
and ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ, the former being marked  
ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ,  
or ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ; the latter, ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
or ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.

The following portions are missing: Ps.  
ii. 6—xxxvii. 23, lviii. 10—lx. 8, lxviii. 30—  
lxix. 21, and cxliii. 1 to the end.

Of the writing on fol. 77 *a* scarcely a word  
is legible.

[Add. 14,436, foll. 77—129.]

## CLXXIX.

Vellum, about 6½ in. by 4¾, consisting  
of 65 leaves, many of which are stained and  
some torn, especially foll. 9, 37, 57, 58, 64,  
and 65. The quires, signed with letters,  
were originally nine in number, but the  
first two are now lost, and ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ and ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
are imperfect. There are from 20 to 24 lines  
in each page. This manuscript is written  
in a small and rather inelegant hand of the  
x<sup>th</sup> or xi<sup>th</sup> cent., and contains—

1. The Psalms, according to the Pēshittā  
version. Fol. 1 *a*. The missing portions are:  
Ps. i. 1—xxxv. 9, and xlvii. 1—xlix. 8. The  
headings are different from those in Lee's  
edition. Subscription, fol. 61 *b*: ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

The ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ and ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ are marked by  
a later hand on the margins.

2. The Canticles; viz.

*a*. The first song of Moses. Fol. 61 *b*.

*b*. The song of Isaiah. Fol. 62 *b*.

*c*. The second song of Moses. Fol. 63 *a*.

*d*. The song of the blessed Virgin. Fol.  
64 *b*.

*e*. The "Gloria in excelsis," [ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ]  
ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ; much mutilated. Fol. 65 *a*.

*f*. A morning hymn, ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ;  
much mutilated. Fol. 65 *a*.

*g*. The Beatitudes; mutilated. Fol. 65 *b*.

*h*. The Nicene Creed; imperfect. Fol.  
65 *b*.

The Psalms and the first three Canticles  
have been arranged for part-singing in the  
choir, by means of the red letters ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ and ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
inserted between the lines. This division,  
as well as that into ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ and ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
seems to have been made, some time after  
the manuscript was written, by a monk  
named Jacob; for, on the margin of fol. 64 *b*,  
there is a note, now much effaced and torn,  
which begins: ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ . . . . . , "the sinner Jacob divided  
it (viz. this psalter) into a first part (ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ)  
and a second part (ܠܕܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ), each *marmithā*  
. . . . ."

[Add. 17,112.]

## CLXXX.

Paper, about 6¾ in. by 5, consisting of 78  
leaves, some of which are slightly stained and  
torn, especially foll. 52, 60, and 73—78. It  
is imperfect both at the beginning and end,  
and there are lacunæ after foll. 51, 60, 68,  
and 72. The quires are signed with letters.  
The number of lines in each page varies  
from 16 to 18. The writing is a good,  
regular, Nestorian Estrangēlā of about the







version. Fol. 1 *a*. The arguments prefixed are the same as in Add. 14,674, foll. 1—78. The missing portions are: Ps. i. 1—5, lxxxvii. 5—lxxxviii. 18, lxxxix. 17—41, xci. 4—xcii. 11, xciv. 9—xcix. 8, and cv. 2—cix. 21 (foll. 99—104 being almost completely torn out).

2. The Canticles, and others hymns and prayers, *ḥashmāh*; viz.

*a*. The first song of Moses. Fol. 148 *a*.

*b*. The song of Isaiah. Fol. 150 *a*.

*c*. The second song of Moses. Fol. 151 *a*.

*d*. The Song of Light, *ḥashmāh* *ḥashmāh*, ascribed to Theodore of Mopsuestia (but see Assemani, *Bibl. Or.*, t. i., pp. 59, 60). Fol. 155 *b*. Beginning: *ḥashmāh* *ḥashmāh*. See Sachau, *Theodori Mopsuesteni Fragmenta Syriaca*, pp. 5 and 58. On the margin, in a different hand: *ḥashmāh* *ḥashmāh*. See *ḥashmāh* *ḥashmāh*.

*e*. A hymn of Narses,\* *ḥashmāh* *ḥashmāh*, beginning: *ḥashmāh* *ḥashmāh*. *ḥashmāh* *ḥashmāh*. *ḥashmāh* *ḥashmāh*. *ḥashmāh* *ḥashmāh*. *ḥashmāh* *ḥashmāh*. Fol. 156 *b*.

*f*. The song of the three holy Children, *ḥashmāh* *ḥashmāh*. Fol. 157 *b*.

Foll. 159—163 have been almost completely torn out, but their contents were probably nearly identical with those of Add. 17,219, foll. 153 *b*—157 *b*.†

*g*. Hymn for the nocturn of Tuesday, by Bar-ṣaumā, bishop of Nisibis‡ (see Add. 17,219, no. 3, *l*). Fol. 164 *a*. Imperfect at the beginning.

\* See Assemani, *Bibl. Or.*, t. iii., pars 1, p. 63.

† Compare also with the contents of this volume, those of Add. 7156, Forshall and Rosen's Catalogue, p. 11.

‡ See Assemani, *Bibl. Or.*, t. iii., pars 1, p. 66.

*h*. The same for Wednesday, by Abimelech,\* *ḥashmāh* *ḥashmāh*. Fol. 164 *a*. Beginning: *ḥashmāh* *ḥashmāh*.

*i*. The same for Thursday, by Ephraim, *ḥashmāh* *ḥashmāh*. Fol. 164 *b*. Beginning: *ḥashmāh* *ḥashmāh*. *ḥashmāh* *ḥashmāh*. *ḥashmāh* *ḥashmāh*. Imperfect. See Add. 17,219, no. 3, *n*.

The next three leaves, foll. 165—167, are almost completely torn out. See Add. 17,219, fol. 159, etc.

*j*. Short prayers for different occasions; e.g. for a fast, *ḥashmāh* *ḥashmāh*; for the commemoration of saints and martyrs, *ḥashmāh* *ḥashmāh*; and for the commemoration of the dead, *ḥashmāh* *ḥashmāh*. Fol. 168 *a*.

*k*. Hymns, with the title *ḥashmāh* *ḥashmāh*; viz.

*a*. By Yeshūa'-yab of Gādēlā †, *ḥashmāh* *ḥashmāh*. Fol. 169 *a*. Beginning: *ḥashmāh* *ḥashmāh*.

*β*. By Bar-ṣaumā, bishop of Nisibis (see Add. 17,219, no. 3, *u*): *ḥashmāh* *ḥashmāh*. Fol. 169 *b*. Beginning: *ḥashmāh* *ḥashmāh*.

\* Not *Abimelech*, *ḥashmāh*, as in Forshall and Rosen's Catalogue, p. 13.

† See Assemani, *Bibl. Or.*, t. iii., pars 1, p. 105.

‡ *ḥashmāh*, *compline*. See Badger, *The Nestorians and their Rituals*, vol. ii., pp. 16, 18. In the Catalogue of Forshall and Rosen the word is wrongly printed *ḥashmāh* (e.g. p. 14), and translated "collectio oblationum."









ܠܡܢ ܠܡܢ. Fol. 149 b. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

b. Morning hymn ("the Song of Light") by Theodore of Mopsuestia, ܬܝܕܝܘܪ ܡܡܫܘܥܝܬܝܐ. Fol. 150 a. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

c. Morning hymn, by Narses, ܢܪܨܝܣ. Fol. 151 a. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

d. The song of the three holy Children, ܬܠܬ ܬܝܠܕܐܢ ܬܝܠܕܐܢ. Fol. 152 b.

e. For Sunday morning, ܬܝܕܝܘܪ ܡܡܫܘܥܝܬܝܐ (the "Gloria in excelsis"). Fol. 153 b. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

f. The Nicene Creed: ܬܝܠܕܐܢ ܬܝܠܕܐܢ ܬܝܠܕܐܢ. Fol. 154 b.

g. A prayer, when they give the kiss of peace, at the celebration of the holy Eucharist, ܬܝܠܕܐܢ ܬܝܠܕܐܢ ܬܝܠܕܐܢ. Fol. 155 a. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

h. At the celebration of the holy Eucharist, by Ephraim, ܝܫܝܐ ܝܫܝܐ. Fol. 155 b. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

i. At the celebration of the holy Eucharist on festivals, by Yazdin,\* ܝܝܕܝܢ. Fol. 156 a. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

j. At the celebration of the holy Eucharist on ferial days, ܬܝܠܕܐܢ ܬܝܠܕܐܢ ܬܝܠܕܐܢ.

Fol. 156 b. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

k. For the nocturn of Monday, by Ephraim, ܝܫܝܐ ܝܫܝܐ. Fol. 157 a. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

l. For the nocturn of Tuesday, by Barsauma, bishop of Nisibis, ܒܪܫܘܡܐ. Fol. 157 b. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

m. For the nocturn of Wednesday, by Abimelech, ܐܒܝܡܠܚܝܬ. Fol. 158 a. See Add. 14,675, no. 2 h.

n. For the nocturn of Thursday, by Ephraim, ܝܫܝܐ ܝܫܝܐ. Fol. 158 a. See Add. 14,675, no. 2, i.

o. For the nocturn of Friday, by John of the convent of Narses,\* ܝܫܝܐ ܝܫܝܐ. Fol. 159 a. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

p. For the nocturn of Saturday, by Ephraim, ܝܫܝܐ ܝܫܝܐ. Fol. 160 b. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

q. For the morning service or lauds of ferial days, ܬܝܠܕܐܢ ܬܝܠܕܐܢ ܬܝܠܕܐܢ. Fol. 160 b. Beginning: ܠܡܢ ܠܡܢ ܠܡܢ.

r. At compline on Sundays, by Bābai the Great,† ܒܒܝܐ ܒܒܝܐ.

\* Forshall and Rosen are wrong in supposing (Catalogue, p. 13) that Yazdin, ܝܝܕܝܢ, may be an error of the scribe for Yazidād, ܝܝܕܝܕ.

\* Generally called John of Beth-Rabban. See Assemani, Bibl. Or., tom. iii., pars 1, p. 72.

† See Assemani, Bibl. Or., tom. iii., pars 1, p. 88.

כז. Fol. 161 *a*. Beginning: ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ. See Add. 14,675, no. 2, *k*, *a*.

*s*. A hymn to be used from the Annunciation to the Nativity, by Bābai the Great, ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ. Fol. 162 *a*. Beginning: ܐܡܝܢ ܕܡܠܟܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

*t*. Rogationary hymn, by Bābai bar Nēšib-nāyē, ܐܡܝܢ ܕܡܠܟܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ. Fol. 163 *a*. See Add. 14,675, no. 2, *k*, *γ*.

*u*. Rogationary hymn, by Bar-šaumā, bishop of Nisibis, ܐܡܝܢ ܕܡܠܟܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ. Fol. 164 *a*. See Add. 14,675, no. 2, *k*, *β*.

*v*. For the Consecration of the Church, by Sergius the Persian (but see Add. 14,675, no. 2, *δ*), ܐܡܝܢ ܕܡܠܟܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ. Fol. 164 *b*. Beginning: ܐܡܝܢ ܕܡܠܟܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

*w*. At compline, by Abbā the Catholicus,\* ܐܡܝܢ ܕܡܠܟܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ. Fol. 165 *b*. Beginning: ܐܡܝܢ ܕܡܠܟܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ (sic) ܐܡܝܢ ܕܡܠܟܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

*x*. Another, ܐܡܝܢ ܕܡܠܟܐ. Fol. 166 *a*. Beginning: ܐܡܝܢ ܕܡܠܟܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

4. ܐܡܝܢ ܕܡܠܟܐ, or *conciones*, for several occasions; viz.

*a*. ܐܡܝܢ ܕܡܠܟܐ. Fol. 167 *a*.

*b*. ܐܡܝܢ ܕܡܠܟܐ. Fol. 171 *a*.

*c*. ܐܡܝܢ ܕܡܠܟܐ. Fol. 171 *b*. Imperfect.

5. ܐܡܝܢ ܕܡܠܟܐ, or hymns addressed to the martyrs. Fol. 172 *a*. Imperfect. See Add. 14,675, no. 5. [Add. 17,219.]

\* See Assemani, Bibl. Or., t. iii., pars 1, p. 75.

## CXCII.

Four paper leaves, about 7½ in. by 6, much stained and torn. There are 10 or 11 lines in each page. The writing is large and rather peculiar, probably of the xiii<sup>th</sup> cent. They contain—

Psalms cxlii. and cxliii. 1—12, according to the Pēshittā version.

[Add. 14,738, foll. 2—5.]

## CXCIII.

Paper, about 5½ in. by 3½, consisting of 258 leaves, most of which are more or less stained and torn, especially foll. 1—10, 181, and 203—258. The quires are now 25 in number. They are signed with letters, at the top of the page, from ܐ to ܝ and from ܝ to ܡ (sic, fol. 253 *a*). Leaves are wanting at the beginning and end, as well as after foll. 80, 122, 155, 163, and 257. This volume is written in an inelegant hand of the xiii<sup>th</sup> or xiv<sup>th</sup> cent., inclining to the Malkite type, and contains—

The Psalms, according to the Pēshittā version, divided into *καθίσματα*, each *κάθισμα* (ܕܡܠܟܐ) being subdivided into ܕܡܠܟܐ (marked ܐܡ). Ps. cxviii. is in three parts, to each of which other hymns and prayers are appended; see foll. 189 *b*, 198 *a*, and 205 *b*.

The missing portions are: Ps. i. 1—5, xxxviii. 15—xxxix. 7, lxvi. 7—lxviii. 22, xc. 14—xcii. 15, ciii. 8.—cv. 4, cxlv. 6—cxlix. 1, and cxlix. 7 to the end. On fol. 146 *a* the scribe has passed at once from Ps. lxxxii. 6 to Ps. lxxxiii. 4, doubtless owing to a defect in the manuscript which he was copying. [Add. 14,672.]

## CXCIV.

A single paper leaf, much torn, containing—

Psalms x. 8—xi. 1, according to the Peshittā version, written in an inelegant hand of the xiii<sup>th</sup> or xiv<sup>th</sup> cent.

[Add. 17,257, fol. 79.]

### CXCV.

Five paper leaves, about 6½ in. by 4½, slightly torn. There are 13 or 14 lines in each page. The writing is of the xiii<sup>th</sup> or xiv<sup>th</sup> cent., with occasional Syriac vowels. They contain—

Psalms xxi. 7—xxv. 6, according to the Peshittā version.

[Add. 17,257, foll. 103—107.]

### CXCVI.

Four paper leaves, about 7 in. by 5½, written in double columns of 13 lines. The writing is neat and regular, of the xiii<sup>th</sup> or xiv<sup>th</sup> cent. They contain—

Psalms xlv. 22—xlvi. 2, and xlviii. 8—xlix. 18, according to the Peshittā version.

[Add. 17,257, foll. 108—111.]

### CXCVII.

Paper, about 6½ in. by 4½, consisting of 59 leaves, some of which are much torn, especially foll. 1—10, 58, and 59. The quires, signed with letters, were 13 in number; but the first eight are now lost (with the exception of 4 leaves), and the ninth is imperfect. Consequently, there are lacunæ after foll. 2, 4, and 10. The number of lines in each page varies from 16 to 19. This volume is written in a regular, though rather inelegant hand of the xiv<sup>th</sup> cent., with numerous Syriac and Greek vowels (ⲅ, Ⲉ, Ⲑ, ⲑ, ⲓ, ⲕ, ⲛ), and the points *rukkākh* and *kushshāi*. It contains—

1. The Psalms, according to the Peshittā version, Ps. cli. being added at the end,

ܐܡܢ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ. The ܐܡܢ and ܡܠܟܐ are marked on the margins; and there is a farther division in the text into Services (ܐܡܢܐ) according to the usual canonical hours, commencing, in the present state of the manuscript, with

Vespers, (ܐܡܢܐ) ܐܡܢܐ, Ps. xcii—ciii. Imperfect. Fol. 10 *a*.

Compline, ܐܡܢܐ ܐܡܢܐ ܐܡܢܐ, Ps. civ.—cvii. Fol. 16 *b*.

First nocturn, ܐܡܢܐ ܐܡܢܐ ܐܡܢܐ, Ps. cviii.—cxvii. Fol. 24 *a*.

Second nocturn, ܐܡܢܐ ܐܡܢܐ ܐܡܢܐ, Ps. cxviii.—cxxx. Fol. 31 *a*.

Third nocturn, ܐܡܢܐ ܐܡܢܐ ܐܡܢܐ, Ps. cxxxi.—cxliii. Fol. 43 *a*.

Fourth nocturn, ܐܡܢܐ ܐܡܢܐ ܐܡܢܐ, Ps. cxliv.—cli. Fol. 51 *b*.

The missing portions are: Ps. i. 1—xxix. 3; xxxi. 22—xxxvii. 25; xxxix. 3—lxxxviii. 8; and xciii. 3—xcv. 11.

2. The Canticles; viz.

The first song of Moses. Fol. 56 *a*.

The song of Isaiah. Fol. 58 *a*.

The second song of Moses; imperfect at the end. Fol. 58 *b*.

On some of the Psalms there are Arabic notes, written by a later hand, of which the following, on Ps. cix., fol. 24 *b*, may serve as a specimen.

خذ خردلاً واجعله في قدر فخار جديد (sic) واملاها ما  
وقل عليها هذا المزمور ثلثة ايام ثم اهرقه قدام باب  
عدوك فانه يهلك باذن الله

“Take mustard-seed, and put it into a new earthenware pot, and fill it with water; repeat over it this psalm for three days; then pour it out before the door of thy enemy, and, by the permission of God, he will die.”

[Add. 17,223.]

### CXCVIII.

Paper, about 7 in. by 5½, consisting of















rather inelegant hand of the xiii<sup>th</sup> or xiv<sup>th</sup> cent., with a few Greek vowels, and comprises—

Large portions of the second part of a Choir-book, containing the Psalms, according to the Pēshittā version. We have here: part of Ps. xvii.; xxiv. 4—xxvi. 12; xxviii. 2—xxx. 7; xxxii. 2—xxxiv. 2; xxxv. 20—xxxvii. 20; xli. 4—xliv. 2; xlv. 13—xlvi. 1; xlviii. 13—xlix. 18; li. 15—liii. 1; lv. 9—lvi. 2; lix. 5—lxii. 10; lxv. 1—lxviii. 4; lxviii. 26—lxix. 34; lxxi. 12—xcv. 3; xcvi. 9—cii. 22; civ. 24—cv. 12; cviii. 2—cxviii. 24; and cxviii. 61—87.

The *ܠܬܝܢܝܐ* and *ܠܬܝܢܝܐ* are marked, and the verses divided by *ܐ*. The commencements of the various daily services are also rubricated in the text; viz. fol. 23 *b*, *ܡܠܝܬܐ ܕܥܡܝܢܐ ܕܝܗܝܐ ܕܝܗܝܐ*; fol. 40 *b*, *ܡܠܝܬܐ ܕܥܡܝܢܐ*; fol. 53 *b*, *ܡܠܝܬܐ ܕܥܡܝܢܐ*; fol. 72 *a*, *ܡܠܝܬܐ ܕܥܡܝܢܐ*.

[Add. 17,257, foll. 22—73.]

### CCXV.

Three paper leaves, all much torn. The writing is of the xiii<sup>th</sup> or xiv<sup>th</sup> cent. These are—

Fragments of the second part of a Choir-book, containing Psalms cxiv. 18—cxvii. 5, cxviii. 129—160, and part of the second song of Moses, Deut. xxxii. 8—24, according to the Pēshittā version.

[Add. 17,257, foll. 76—78.]

### CCXVI.

A paper leaf, much torn. It is—

A fragment of the second part of a Choir-book, written in a good hand of the xiv<sup>th</sup> cent., containing Psalms cxxxix. 4—cxlii. 3, according to the Pēshittā version.

[Add. 17,257, fol. 81.]

### CCXVII.

Paper, about 6½ in. by 4½, consisting of 48

leaves (Add. 14,723, foll. 66—113), some of which are much stained and torn, especially foll. 66—69, 86—94, 101—103, 108, 112, and 113. The quires, signed with letters, were at least 15 in number; but the first nine are altogether lost, and there is a lacuna after fol. 103. Each page has from 16 to 20 lines. This manuscript is written in a rather inelegant hand of the xiii<sup>th</sup> cent., with numerous Greek vowels, and contains—

The Psalms proper for the several daily services, according to the Pēshittā version, accompanied by certain prayers; viz.

1. Morning prayer, *ܠܬܝܢܝܐ*, imperfect at the beginning. Fol. 66 *a*. Pss. xv., xvi., xix., xxvii., and cxlii.; *ܠܬܝܢܝܐ ܠܬܝܢܝܐ*, beginning *ܠܬܝܢܝܐ ܠܬܝܢܝܐ ܠܬܝܢܝܐ*, fol. 69 *a*; prayer, fol. 69 *b*.

2. Terce, *ܠܬܝܢܝܐ*. Fol. 70 *b*. *ܠܬܝܢܝܐ ܠܬܝܢܝܐ*, beginning *ܠܬܝܢܝܐ ܠܬܝܢܝܐ ܠܬܝܢܝܐ*, fol. 70 *b*; prayer of Gregory (Theologus), *ܡܠܝܬܐ ܕܥܡܝܢܐ*, fol. 71 *a*; Pss. xx., xxiii., xxiv., xxv., xxvi., xxix., xxx., xxxiv., xli., xliii., xlvi., and xlvii.; prayer of Philoxenus of Mabug, fol. 78 *b*.

3. Sext, *ܠܬܝܢܝܐ*. Fol. 79 *a*. Prayer, beginning *ܠܬܝܢܝܐ ܠܬܝܢܝܐ*, fol. 79 *a*; Pss. liv., lvii., lxi., lxv., lv., xlviii., lxxxiv., lxxxv., lxxxvi., lxxxvii., xci., and xciii.; prayer of Abraham Kidūnāyā,\* *ܠܬܝܢܝܐ ܠܬܝܢܝܐ*, fol. 86 *b*; *ܠܬܝܢܝܐ ܠܬܝܢܝܐ*, beginning *ܠܬܝܢܝܐ ܠܬܝܢܝܐ*, fol. 87 *a*.

4. None, *ܠܬܝܢܝܐ*. Fol. 87 *a*. Prayer of Macarius the Egyptian, *ܠܬܝܢܝܐ ܠܬܝܢܝܐ*, fol. 87 *a*; Pss. xcvi., xcvi., xcvi., xcix., c., ci., cx., cxi., cxii., cxiii., and cxv.; prayer, beginning *ܠܬܝܢܝܐ ܠܬܝܢܝܐ* (sic) *ܠܬܝܢܝܐ*, fol. 92 *b*; another, beginning *ܠܬܝܢܝܐ ܠܬܝܢܝܐ ܠܬܝܢܝܐ*, fol. 94 *a*.

\* See Assemani, Bibl. Or., t. i., p. 396, note 1.





# SERVICE-BOOKS.

## LECTIONARIES.

### CCXIX.

Part of a vellum leaf, apparently a fragment of a Lectionary, written in a large, regular Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent., containing on the one side, S. Mark, ch. xii. v. 11, and on the other, S. Matthew, ch. xxi. vv. 39, 40.

[Add. 17,217, fol. 54.]

### CCXX.

Vellum, 10 $\frac{3}{8}$  in. by 7, consisting of 121 leaves, the last of which is much stained and torn. The quires, 13 in number, are signed with letters. Each page is divided into two columns, of from 24 to 34 lines. This volume is written, apparently, by two hands (the second commencing at fol. 101 *b*), dated A. Gr. 1135, A.D. 824, and contains—

A Jacobite Lectionary, comprising lessons from the Old and New Testaments, principally for the Sundays of the whole year, in two parts. Many of them are taken from the Apocrypha and from the Syriac version of the LXX.\*

Part I. Foll. 1—68. Title, fol. 1 *b*:  
ܬܠܬܐ ܡܝܢ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ

ܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ  
ܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ

1. The first Sunday after Epiphany,  
ܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ  
Fol. 1 *b*.

2. The second Sunday after Epiphany.  
Fol. 2 *a*.\*

3. The fourth Sunday after Epiphany.  
Fol. 3 *a*.

4. The fifth Sunday after Epiphany.  
Fol. 4 *a*.

5. The sixth Sunday after Epiphany.  
Fol. 4 *a*.

6. The seventh Sunday after Epiphany.  
Fol. 5 *a*.

7. Rogationary lessons, ܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ  
Fol. 5 *a*.

8. Monday in the first week of Lent,  
ܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ  
ܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ  
Fol. 8 *b*.

9. Tuesday. Fol. 9 *a*.

10. Wednesday. Fol. 9 *b*.

11. Thursday. Fol. 10 *a*.

12. Friday. Fol. 10 *b*.

13. Saturday. Fol. 11 *a*.

14. The first Sunday in Lent, ܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ  
ܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ  
Fol. 12 *a*.

\* See Ceriani's Memoir, "Le Edizioni e i Manoscritti delle Versioni Siriache del Vecchio Testamento," pp. 25, 26.

\* The third Sunday after Epiphany is omitted here, though given in its proper place in part II.

15. The second Saturday in Lent. Fol. 13 *a*.

16. The second Sunday in Lent. Fol. 14 *b*.

17. The third Saturday in Lent. Fol. 15 *a*.

18. Sunday in the mid-week of Lent,  
 ܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ.  
 Fol. 15 *b*.

19. Monday. Fol. 16 *a*.

20. Tuesday. Fol. 17 *a*.

21. Wednesday. Fol. 18 *b*.

22. Thursday. Fol. 19 *b*.

23. Friday. Fol. 20 *b*.

24. Saturday. Fol. 21 *b*.

25. The fourth Sunday in Lent. Fol. 21 *b*.

26. The fifth Saturday in Lent. Fol. 23 *a*.

27. The Sunday before Palm Sunday,  
 ܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ.  
 Fol. 24 *a*.

28. The Saturday immediately preceding  
 Palm Sunday, ܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ.  
 Fol. 25 *b*.

29. The Morning of Palm Sunday, ܠܝܬܝܢ  
 ܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ.  
 Fol. 26 *a*.

30. The Friday of the Confessors, ܠܝܬܝܢ  
 ܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ.  
 Fol. 26 *a*.

31. The Commemoration of the Bishops,  
 ܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ.  
 Fol. 27 *b*.

32. The Sunday after New (Low) Sunday  
 (ή καινή or νέα κυριακή), ܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ  
 ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ. Foll. 28 *b*, 29 *b*.

33. The fourth Sunday after the Resur-  
 rection, ܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ  
 ܕܝܠܝܬܝܢ. Fol. 31 *a*.

34. The fifth Sunday after the Resurrec-  
 tion. Fol. 32 *a*.

35. The sixth Sunday after the Resurrec-  
 tion. Fol. 33 *a*.

36. The first Sunday after Pentecost,  
 ܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ.  
 Fol. 34 *a*.

37. The second Sunday after Pentecost.  
 Fol. 35 *a*.

38. The third Sunday after Pentecost.  
 Fol. 36 *b*.

39. The fourth Sunday after Pentecost.  
 Fol. 37 *a*.

40. The fifth Sunday after Pentecost.  
 Fol. 38 *b*.

41. The sixth Sunday after Pentecost.  
 Fol. 39 *b*.

42. The seventh Sunday after Pentecost.  
 Fol. 40 *b*.

43. The first Sunday after the Fast of the  
 Apostles, ܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ  
 ܕܝܠܝܬܝܢ. Fol. 41 *a*.

44. The second Sunday. Fol. 42 *a*.

45. The third Sunday. Fol. 42 *b*.

46. The fourth Sunday. Fol. 43 *b*.

47. The fifth Sunday. Fol. 45 *b*.

48. The sixth Sunday. Fol. 46 *b*.

49. The (first) Sunday of the Fast of the  
 three holy Children, ܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ  
 ܕܝܠܝܬܝܢ. Fol. 48 *a*.

50. The second Sunday. Fol. 49 *a*.

51. The third Sunday. Fol. 51 *a*.

52. The fourth Sunday. Fol. 52 *a*.

53. The fifth Sunday. Fol. 53 *a*.

54. The sixth Sunday. Fol. 53 *b*.

55. The last Sunday. Fol. 55 *a*.

56. The (first) Sunday after the Fast of  
 the three holy Children.\* Fol. 56 *a*.

57. The second Sunday. Fol. 56 *b*.

58. The third Sunday. Fol. 57 *b*.

59. The fourth Sunday. Fol. 58 *a*.

60. The fifth Sunday. Fol. 58 *b*.

61. The sixth Sunday. Fol. 59 *a*.

62. The seventh Sunday. Fol. 60 *a*.

63. For the Dead, ܠܝܬܝܢ ܕܝܠܝܬܝܢ  
 ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ. Fol. 60 *b*.

The colophon, fol. 68 *b*, informs us that  
 this lectionary was finished in the year 1135  
 (A.D. 824) in the church of Achudemes (at  
 Harrān), at the expense of the congrega-  
 tion, under the direction of Mihr-Shabūr the  
 son of Elias (the name of Dūmā is a later  
 alteration; see Add. 14,486 and 14,487).  
 ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ  
 ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ  
 ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ

\* The MS. has, erroneously, ܠܝܬܝܢ ܕܝܠܝܬܝܢ  
 ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ.



40. The third Sunday after Pentecost. Fol. 95 b.\*

41. The fourth Sunday after Pentecost. Fol. 96 a.

42. The fifth Sunday after Pentecost. Fol. 96 b.

43. The sixth Sunday after Pentecost. Fol. 97 a.

44. The seventh Sunday after Pentecost. Fol. 97 b.

45. The first Sunday after the Fast of the Apostles. Fol. 98 a.

46. The second Sunday. Fol. 98 b.

47. The third Sunday. Fol. 99 a.

48. The fourth Sunday. Fol. 100 a.

49. The fifth Sunday. Fol. 100 b.

50. The sixth Sunday. Fol. 101 b.

51. The (first) Sunday of the Fast of the three holy Children. Fol. 103 a.

52. The second Sunday. Fol. 103 b.

53. The third Sunday. Fol. 105 a.

54. The fourth Sunday. Fol. 106 b.

55. The fifth Sunday. Fol. 107 b.

56. The sixth Sunday. Fol. 109 a.

57. The last Sunday. Fol. 109 a.

58. The (first) Sunday after the Fast of the three holy Children. Fol. 110 b.

59. The second Sunday. Fol. 111 b.

60. The third Sunday. Fol. 112 a.

61. The fourth Sunday. Fol. 113 a.

62. The fifth Sunday. Fol. 113 b.

63. The sixth Sunday. Fol. 114 a.

64. The seventh Sunday. Fol. 114 b.

65. For the Dead. Fol. 115 a.

Colophon, fol. 121 b: *על לכתוב כהן*

*הוא מן המעתיקים והוא מן המעתיקים*

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*הוא מן המעתיקים והוא מן המעתיקים*

\* From here, as far as no. 44, there are errors in the MS., owing to the spaces for the rubrics having been left blank and wrongly filled up by a later hand.

After the doxology, there are written in a smaller character the words: *הלל ויהי*

*הלל ויהי*

*הלל ויהי*

The first of the two following notes, in the second column of the same page, states that George the son of Barni, of Tagrit, and his son Jacob presented this volume to the convent of S. Mary Deipara; the second, that it was procured for the said convent by the monks Matthew and Abraham of Tagrit.

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## CCXXI.

Vellum, 9½ in. by 6½, consisting of 81 leaves, some of which are slightly stained and injured along the outer margin. The quires, 9 in number (the last having only two leaves), are signed with letters. A leaf is wanting after fol. 40. Each page is divided into two columns, of from 28 to 32 lines. This volume







מִתְּחִלָּה . מִתְּחִלָּה . מִתְּחִלָּה .  
Fol. 45 a.

18. The Consecration of an Altar, מִתְּחִלָּה .  
Fol. 48 a.

19. The Consecration of a Church, מִתְּחִלָּה .  
Fol. 48 b.

20. The Consecration of a Bishop, מִתְּחִלָּה .  
Fol. 50 b.

21. The Friday of the Confessors, מִתְּחִלָּה .  
Fol. 52 a.

22. New (Low) Sunday, מִתְּחִלָּה .  
Fol. 54 a.

23. The Ascension of our Lord, מִתְּחִלָּה .  
Fol. 57 b.

24. Pentecost (Whitsun Day), מִתְּחִלָּה .  
Fol. 60 b.

25. The Invention of the holy Cross, מִתְּחִלָּה .  
Fol. 62 b.

26. The Commemoration of the Fathers, מִתְּחִלָּה .  
Fol. 64 b.

27. For the Dead, מִתְּחִלָּה .  
Fol. 65 b.

Colophon, fol. 71 a: מִתְּחִלָּה .  
Fol. 71 a.

In the second column of the same page are the following notes, all by the same hand, informing us that this lectionary was written for the Church of Achudemes, in the convent called *ܡܕܢܐ* at Harrān, at the expense of the congregation of Tagritans, under the superintendence of Mihr-Shabūr the son of Elias; and that it was bound by the deacon Isaac.

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Two notes on fol. 71 b state that the volume was presented to the convent of S. Mary Deipara by the monk Bar 'Idai (ܡܕܢܐ) of Tagrit, having been procured for the said convent by the monks Matthew and Abraham of Tagrit (see Add. 14,485, fol. 1 a).  
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Underneath is the following anathema:  
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On foll. 72 and 73, there is a lesson for  
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—25; 1 Sam. i. 19—ii. 10; Wisdom, vii. 7—15; Micah,\* v. 1—8 (2—9); Dan. ii. 81—35; Isaiah, viii. 16—ix. 7; Galat. iv. 1—12.

4. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the Commemoration of the Mother of God. Fol. 11 *b*. Exod. xvi. 28—35; 2 Epist. of Baruch,† iii. 24—iv. 1; Isaiah, vii. 21—viii. 15; Hebr. viii. 10—ix. 10.

5. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the Commemoration of the Infants. Fol. 14 *a*. Exod. i. 15—22; Micah, vii. 1—20; Hebr. xi. 11—23.

6. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the night (eve) of the Epiphany. Fol. 15 *b*. Gen. xxiv. 10—28; 2 Kings, ii. 19—25; Isaiah, xi. 11—xii. 6; Hebr. x. 15—25.

7. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the morning of the Epiphany. Fol. 17 *b*. Levit. viii. 1—13; Deut. xxxiii. 1—16; Joshua, iii. 7—iv. 3; 1 Sam. vii. 8—15; Prov. viii. 22—35; Zech. v. 5—vi. 15; Song of the three Children, 35—51 (Dan. iii. 57—73); Titus, ii. 11—iii. 7.

8. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for S. John the Baptist, and Mār Sergius, and Mār George. Fol. 22 *a*. Gen. xli. 38—52; Wisdom, xviii. 20—xix. 1; Isaiah, xl. 3—8; Rom. x. 4—18.

9. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the (first) Sunday after Epiphany. Fol. 24 *a*. Exod. xxxii. 30—xxxiii. 6; 2 Epist. of Baruch, iv. 36—v. 9; Isaiah, xiii. 17—xiv. 2; Hebr. vi. 1—8.

10. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the second Sunday after Epiphany. Fol. 26 *a*. Exod. xxxiv. 32—xxxv. 19; Jerem. l. 4—16; Rom.† vii. 22—viii. 11.

11. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the third Sunday after Epiphany.

\* **מִתְּנֵי הַלֵּל לַחַיִּים**, and so with all the twelve minor Prophets.

† **מִתְּנֵי הַלֵּל לַחַיִּים**, and so always.

‡ In the MS. wrongly *Hebr.*

lessons for the third Sunday after Epiphany. Fol. 28 *a*. Gen. xliii. 24—xliv. 2; Wisdom, vi. 1—9 (8); Isaiah, xvii. 1—14; Rom. viii. 12—27.

12. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the fourth Sunday after Epiphany. Fol. 30 *a*. Exod. xxxv. 30—xxxvi. 5; Jerem. li. 1—12; Rom. ix. 14—26.

13. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the fifth Sunday after Epiphany. Fol. 31 *b*. Gen. xlv. 18—xlv. 1; Wisdom, vi. 24 (22)—vii. 6; Isaiah, xxi. 1—10; Rom. xiv. 19—xv. 7.

14. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the sixth Sunday after Epiphany. Fol. 33 *b*. Exod. xxxvi. 23—38; Jerem. li. 15—29; Rom. vii. 4—13.

15. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the seventh Sunday after Epiphany. Fol. 35 *b*. Gen. xlvii. 5—13; Wisdom, viii. 17—ix. 12; Isaiah, xxix. 15—24; Galat. iv. 28—v. 10.

16. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the first Sunday in Lent. Fol. 37 *b*. Levit. xxiii. 23—32; Joel, ii. 12—20; Dan. i. 3—21; Rom. xii. 1—21.

17. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the first Monday in Lent. Fol. 40 *b*. Gen. ii. 15—24; Levit. iv. 1—12; Deut. iv. 1—14; Joshua, xxi. 43—xxii. 6; 1 Sam. vii. 2—8; Wisdom, i. 1—7; Ezek. iii. 10—21; Ephes. iv. 21—24.

18. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the second Sunday in Lent. Fol. 44 *a*. Gen. xxxii. 24—32; Prov. iii. 1—18; Jerem. xxxvi. 21—31; 2 Corinth. vi. 1—16.

19. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the third Sunday in Lent. Fol. 46 *b*. Gen. xviii. 20—33; Prov. xv. 33—xvi. 15; Jerem. xi. 1—10; Ephes. vi. 10—20, iv. 25—v. 2.

20. **מִתְּנֵי הַלֵּל לַחַיִּים**, lessons for the fourth Sunday in Lent. Fol. 49 *a*. Gen. xix. 1—14; Prov. iii. 27—iv.

9; Ezek. xviii. 5—20; Rom. xiii. 8—xiv. 4.

21. **ጳጳሳዊ ደረጃዎች ለ፲፱ኛው ስኞት**, lessons for the fifth Sunday in Lent. Fol. 51 *b*. Gen. xv. 1—21; Prov. viii. 10—21; Ezek. xviii. 23—32; Galat. v. 16—21.

22. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the sixth Sunday in Lent. Fol. 53 *b*. Gen. xxxi. 55—xxxii. 21; Prov. x. 27—xi. 9; Jerem. xi. 19—xii. 4; Ephes. i. 3—14.

23. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the Annunciation of the Mother of God. Fol. 55 *b*. Gen. xviii. 1—19; 1 Sam. i. 9—19; Galat. iii. 15—22.

24. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for Palm Sunday. Fol. 57 *b*. Gen. xlix. 1—28; Levit. xxiii. 34—44; Deut. viii. 6—20; Joshua, i. 1—9; 2 Sam. vi. 1—12; Prov. i. 20—33; Zech. ix. 9—16; Dan. viii. 1—10; Isaiah, xl. 9—27; Rom. xi. 13—24.

25. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the Thursday of the Mystery (Thursday in Passion-week). Fol. 63 *a*. Exod. xii. 1—14; Zech. xi. 4—14; Ezek. xxi. 8—17; 1 Corinth. xi. 17—26.

26. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the Consecration of the Chrism (μύρον). Fol. 65 *a*. Gen. xxviii. 18—22; Levit. viii. 1—13; 2 Kings, ix. 1—10; Ezek. xliii. 18—27; 2 Corinth. ii. 14—iii. 6.

27. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the Friday of the Crucifixion. Fol. 67 *b*. Gen. xxxvii. 12—34; Levit. xxiv. 11—23; Job, xl. 1—xli. 3; 1 Sam. xxvi. 1—16; Wisdom, ii. 12—25 (24); Jerem. xxxvii. 12—21; Ezek. xxi. 24—xxii. 4; Rom. v. 1—11.

28. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the Saturday of Annunciation. Fol. 72 *b*. Gen. xl. 1—15; Num. xxviii. 16—25; Job, xxvii. 1—23; Jonah, i. 15—ii. 11; Coloss. i. 3—14.

29. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the Sunday of the Resurrection. Fol. 75 *a*. Gen. viii. 1—19; Levit. xxiii. 1—8; Deut.

xvi. 1—8; Joshua, v. 10—vi. 4; 1 Sam. xviii. 37—54; Prov. ix. 1—12; Zeph. iii. 14—20; Dan. vi. 19—28; 1 Corinth. xv. 1—19.

30. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for New (Low) Sunday. Fol. 81 *a*. Gen. i. 1—ii. 3; Levit. i. 1—13; Deut. i. 1—14; Judges, i. 1—7; Prov. ii. 1—15; Jerem. i. 1—10; Hebr. vi. 11—17.

31. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the third Sunday after the Resurrection. Fol. 85 *b*. Exod. ii. 11—22; Ezek. iii. 22—iv. 3; 1 Corinth. ii. 6—iii. 3.

32. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the fourth Sunday after the Resurrection. Fol. 87 *b*. Exod. iii. 13—22; Ezek. v. 5—15; Rom. x. 17—xi. 12.

33. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the fifth Sunday after the Resurrection. Fol. 89 *b*. Exod. v. 1—9; Ezek. vi. 1—9; Rom. xiii. 12—xiv. 13.

34. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the sixth Sunday after the Resurrection. Fol. 91 *b*. Exod. v. 10—vi. 1; Ezek. viii. 14—ix. 10; Rom. vi. 12—23.

35. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the Ascension of our Lord. Fol. 94 *a*. Gen. xli. 14—37; Num. ix. 15—23; 2 Kings, ii. 1—14; Isaiah, vi. 1—13; 1 Tim. iii. 14—iv. 8.

36. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the seventh Sunday after the Ascension. Fol. 97 *b*. Wisdom, xii. 2—18; Isaiah, li. 9—16; Ephes. iv. 1—16.

37. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the Sunday of Pentecost. Fol. 99 *b*. Exod. iii. 1—12; Num. xi. 16—29; Job, xxxii. 6—xxxiii. 13; Wisdom, vii. 15—28; Joel, ii. 28—32; Ezek. ix. 11—x. 22; 1 Corinth. xii. 1—18.

38. **ጳጳሳዊ ደረጃዎች ለ፳፱ኛው ስኞት**, lessons for the (first) Sunday after Pentecost. Fol. 105 *b*. Exod. xvi. 9—26; Job, vi. 1—30; 1 Corinth. vi. 1—11.

39. **ἰδὼν ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for the second Sunday after Pentecost. Fol. 108 *a*. Exod. xviii. 1—12; Job, vii. 1—21; Coloss. iii. 1—17.

40. **ἰδὼν ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for the third Sunday after Pentecost. Fol. 110 *a*. Exod. xviii. 13—27; Job, viii. 1—22; 1 Thessal. i. 2—10.

41. **ἰδὼν ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς** (sic) **ἡμεῖς**, lessons for the fourth Sunday after Pentecost. Fol. 112 *b*. Exod. xx. 1—20; Job, ix. 1—28; 1 Corinth. vii. 1—15.

42. **ἰδὼν ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for the fifth Sunday after Pentecost. Fol. 115 *a*. Exod. xx. 21—xxi. 6; Job, ix. 29—x. 22; 2 Thessal. i. 3—12.

43. **ἰδὼν ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for the sixth Sunday after Pentecost. Fol. 117 *a*. Exod. xxi. 26—xxii. 4; Job, xi. 1—20; 1 Tim. iv. 11—v. 8.

44. **ἰδὼν ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for the seventh Sunday after Pentecost. Fol. 119 *a*. Exod. xxii. 5—20; Job, xii. 1—xiii. 1; 2 Thessal. ii. 15—iii. 9.

45. **ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for the Commemoration of the holy Martyrs. Fol. 121 *b*. Gen. iv. 1—16; Judges, xi. 29—40; Amos, vii. 10—17; Isaiah, xliii. 1—21; Hebr. xi. 32—xii. 2.

46. **ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for the Commemoration of the Righteous and of the Fathers. Fol. 124 *b*. Num. xx. 23—xxi. 3; Prov. x. 7—25; Isaiah, lxxv. 13—25; Hebr. xi. 1—10.

47. **ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for the Commemoration of the Prophets and of the Dead. Fol. 126 *a*. Deut. xxxii. 48—xxxiii. 5; Hosea, xiii. 9—xiv. 3; 2 Corinth. v. 1—10.

48. **ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for the Reception of a Bishop. Fol. 127 *a*.

Gen. viii. 20—ix. 11; 1 Sam. xi. 14—xii. 15; Isaiah, xlii. 1—9; 1 Corinth. xii. 28—xiii. 12.

49. **ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for a Scarcity of Rain. Fol. 129 *b*. Num. xiv. 10—23; Jerem. xiv. 1—10; Amos, v. 6—14; 1 Corinth. x. 1—13.

50. **ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for a time of Wrath (*θεομηνία*). Fol. 131 *a*. Gen. xlvii. 13—26; Num. xvi. 21—35; Jerem. viii. 18—ix. 9; Hebr. xii. 3—13.

51. **ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for the Dedication of the Cross. Fol. 133 *a*. Gen. xlviii. 8—20; 1 Sam. xiv. 24—36; Isaiah, xlv. 18—xlvi. 4; 1 Corinth. i. 18—31.

52. **ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for the Sunday before the Nativity. Fol. 135 *b*. Num. xvi. 41—50; Jerem. xxx. 7—22; Hebr. viii. 3—10.

53. **ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**, lessons for the Sunday after the Nativity. Fol. 137 *a*. Gen. xxv. 27—34; Num. xxiii. 16—26; Isaiah, xxii. 20—25; Hebr. i. 1—ii. 1.

At the end are the following rubric and epigraph, stating that this volume was compiled by Athanasius, patriarch of Antioch, and written by his disciple Romanus in the year 1311, A.D. 1000. **ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς**

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On the margins of the manuscript Greek words have been occasionally written by the scribe; e.g. foll. 3 *b*, **CTAMNOC** (Hebr. ix. 3,





21. The Week of White Garments (ܩܝܡܐ, *in albis*). Fol. 154 b.

22. New (or Low) Sunday, ܩܝܡܐ ܕܠܘܐ, Fol. 166 a.

23. The second Sunday after the Resurrection. Fol. 168 b.

24. The third Sunday. Fol. 171 b.

25. The fourth Sunday. Fol. 172 a.

26. The fifth Sunday. Fol. 173 b.

27. The Ascension of our Lord, ܩܝܡܐ ܕܥܠܝܐ (sic) ܡܠܟܐ ܕܡܪܝܢܐ ܕܢܝܨܐܢܐ ܕܡܪܝܢܐ. Fol. 178 a.

28. The sixth Sunday after the Resurrection. Fol. 178 b.

29. Pentecost or Whitsun Day, ܩܝܡܐ ܕܦܢܬܝܨܬܐ. Fol. 181 b.

30. The Friday of Gold (see Acts, ch. iii. v. 6), the Commemoration of SS. Peter, John, and Paul, : ܩܝܡܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ. Fol. 184 b.

31. The Fast of the Apostles, ܩܝܡܐ ܕܦܫܬܐ ܕܡܪܝܢܐ. Fol. 185 b.

a. The first Sunday. Fol. 185 b.

b. The second Sunday. Fol. 187 a.

c. The third Sunday. Fol. 191 b.

d. The fourth Sunday. Fol. 196 a.

e. The fifth Sunday. Fol. 197 a.

f. The sixth Sunday. Fol. 199 b.

32. The Friday of the Commemoration of the Apostles, ܩܝܡܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ. Fol. 202 a.

33. The First Sunday after the Fast of the Apostles. Fol. 204 b.

34. The second Sunday. Fol. 207 a.

35. The third Sunday. Fol. 209 b.

36. The fourth Sunday. Fol. 212 a.

37. The fifth Sunday. Fol. 214 a.

38. The sixth Sunday. Fol. 217 a.

39. The seventh Sunday. Fol. 218 b.

40. The Fast of the three holy Children, ܩܝܡܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ. Fol. 221 b.

a. The first Sunday. Fol. 221 b.

b. The second Sunday. Fol. 224 a.

c. The third Sunday. Fol. 226 b.

d. The fourth Sunday. Fol. 229 a.

e. The fifth Sunday. Fol. 233 b.

f. The sixth Sunday. Fol. 236 b.

g. The seventh Sunday. Fol. 239 a.

41. The first Sunday after the Fast of the three holy Children. Fol. 239 a.

42. The second Sunday. Fol. 244 b.

43. The third Sunday. Fol. 246 a.

44. The fourth Sunday. Fol. 248 a.

45. The fifth Sunday. Fol. 250 b.

46. The sixth Sunday. Fol. 251 a.

47. The seventh Sunday. Fol. 252 a.

48. The eighth Sunday. Fol. 252 a.

49. The Dedication of the Cross and the Consummation of the World, ܩܝܡܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ. Fol. 253 b.

50. Commemorations, ܩܝܡܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ. Fol. 253 b.

a. The blessed Virgin, ܩܝܡܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ. Fol. 261 b.

b. The Apostles, ܩܝܡܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ. Fol. 264 b.

c. The Martyrs, ܩܝܡܐ ܕܡܪܝܢܐ. Fol. 264 b.

d. The Just, ܩܝܡܐ ܕܡܪܝܢܐ. Fol. 264 b.

e. The Patriarchs, ܩܝܡܐ ܕܡܪܝܢܐ. Fol. 266 a.

f. The Bishops, ܩܝܡܐ ܕܡܪܝܢܐ. Fol. 266 a.

g. Any one Saint, ܩܝܡܐ ܕܡܪܝܢܐ. Fol. 266 a.

h. S. Stephen, ܩܝܡܐ ܕܡܪܝܢܐ. Fol. 266 a.

51. The Dead, ܩܝܡܐ ܕܡܪܝܢܐ. Fol. 266 b.

On fol. 275 a, after the doxology, there is the following note, informing us that this lectionary was written and bound, in the year 1400 (A.D. 1089), at the convent of S. Mary Deipara near Alexandria, by a recluse and stylite named Samuel bar Cyriacus bar Abraham, from a place in the East called Nirabā (ܢܝܪܒܐ, نيربّا), in the district of Ma'dān (ܡܐܕܢ, see Assemani, Bibl. Or., t. ii., Dissert. de Monophys., art. ix., Maadan). ܩܝܡܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

















- 28, 29. The second Sunday. Fol. 36 *a*.  
 30, 31. The third Sunday. Fol. 37 *b*.  
 32, 33. The fourth Sunday. Fol. 39 *b*.  
 34—36. The fifth Sunday. Fol. 40 *b*.  
 37. The Presentation of our Lord in the Temple. Fol. 43 *b*.  
 38. The Commemoration of the Apostles and of Bar-saumā, ܠܬܝܠܬܐ ܕܠܝܬܐ ܕܡܪܝܬܐ ܕܒܪܫܐܘܡܐ. Fol. 45 *a*.  
 39. The Commemoration of Severus and all the holy Fathers, ܠܬܝܠܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ. Fol. 46 *a*.  
 40, 41. The Commemoration of the Priests, ܠܬܝܠܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ. Fol. 47 *a*.  
 42, 43. The Commemoration of the Dead, ܠܬܝܠܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ. Fol. 48 *b*.  
 44. The Sunday of Cana, ܠܬܝܠܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ. Fol. 51 *a*.  
 45, 46. The Gospels for Lent, ܠܬܝܠܬܐ ܕܫܠܝܬܐ, beginning with Monday in the first week of Lent. Fol. 52 *a*.  
 47. Tuesday. Fol. 54 *a*.  
 48. Wednesday. Fol. 55 *b*.  
 49. Thursday. Fol. 57 *b*.  
 50. Friday. Fol. 59 *a*.  
 51, 52. Saturday, the commemoration of Theodore the martyr and of all Saints, ܠܬܝܠܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ. Fol. 60 *a*.  
 53—55. The second Sunday in Lent. Fol. 62 *b*.  
 56, 57. The middle of the second week in Lent, ܠܬܝܠܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ. Fol. 65 *a*.  
 58. Friday. Fol. 66 *b*.  
 59. Saturday. Fol. 67 *b*.  
 60—62. The third Sunday in Lent. Fol. 68 *b*.  
 63. The middle of the third week in Lent, ܠܬܝܠܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ. Fol. 71 *b*.  
 64. Saturday. Fol. 72 *b*.  
 65—69. The fourth Sunday in Lent. Fol. 73 *b*.

70. Monday in the fourth week of Lent. Fol. 78 *a*.  
 71. Tuesday. Fol. 79 *b*.  
 72. Wednesday. Fol. 81 *a*.  
 73, 74. Thursday. Fol. 81 *b*.  
 75. Friday. Fol. 83 *b*.  
 76, 77. Saturday. Fol. 84 *b*.  
 78—81. The fifth Sunday in Lent. Fol. 86 *a*.  
 82. Saturday in the fifth week of Lent, of the blind man, ܠܬܝܠܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ. Fol. 90 *b*.  
 83—85. The sixth Sunday in Lent. Fol. 93 *a*.  
 86, 87. The Friday of the forty (Martyrs), ܠܬܝܠܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ. Fol. 96 *b*.  
 88, 89. The Saturday of Lazarus. Fol. 99 *a*.  
 90—92. Palm Sunday. Fol. 103 *a*.  
 93—95. Monday in Passion Week. Fol. 107 *b*.  
 96, 97. Tuesday. Fol. 110 *b*.  
 98, 99. Wednesday. Fol. 113 *a*.  
 100—103. Thursday. Fol. 116 *b*.  
 104—115. The Friday of the Crucifixion. Fol. 121 *b*.  
 116, 117. The Saturday of Annunciation, ܠܬܝܠܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ. Fol. 137 *b*.  
 118—121. The Sunday of the Resurrection. Fol. 139 *a*.  
 122, 123. Monday of the week *in albis*. Fol. 143 *b*.  
 124. Tuesday. Fol. 145 *a*.  
 125. Wednesday. Fol. 145 *b*.  
 126. Thursday. Fol. 146 *a*.  
 127. Friday, ܠܬܝܠܬܐ ܕܫܠܝܬܐ ܕܫܠܝܬܐ. Fol. 147 *a*.  
 128, 129. New (or Low) Sunday. Fol. 148 *a*.  
 130, 131. The third Sunday after the Resurrection. Fol. 150 *a*.  
 132, 133. The fourth Sunday. Fol. 151 *b*.  
 134, 135. The fifth Sunday. Fol. 153 *a*.  
 136, 137. The Ascension. Fol. 154 *b*.  
 138—140. Pentecost or Whitsun Day. Fol. 156 *b*.







fol. 143 a.—The Adoration of the Cross, **ḥḥḥ ḥḥḥ ḥḥḥ**; fol. 147 b.—The Saturday of Annunciation, **ḥḥḥ ḥḥḥ ḥḥḥ**; fol. 150 a.

30. The Great Sunday of the Resurrection, **ḥḥḥ ḥḥḥ ḥḥḥ**. Fol. 154 a.

31. The second Sunday after (of) the Resurrection, and Monday of the week *in albis*, **ḥḥḥ ḥḥḥ ḥḥḥ**; imperfect. Fol. 160 a.

32. The third Sunday, and Tuesday of the week *in albis*. Fol. 161 b.

33. The fourth Sunday, and Wednesday of the week *in albis*. Fol. 164 a.

34. The fifth Sunday, and Thursday of the week *in albis*. Fol. 167 a.

35. The Friday of the week *in albis*, and the sixth Sunday after (of) the Resurrection, **ḥḥḥ ḥḥḥ ḥḥḥ**. Fol. 171 a.

36. The seventh Sunday after (of) the Resurrection, and the Saturday of the week *in albis*, **ḥḥḥ ḥḥḥ ḥḥḥ**. Fol. 173 b.

37. The eighth Sunday after (of) the Resurrection, or New (Low) Sunday, **ḥḥḥ ḥḥḥ ḥḥḥ**. Fol. 175 b.

38. The Ascension of our Lord, **ḥḥḥ ḥḥḥ**. Fol. 179 a.

39. Pentecost or Whitsun Day, **ḥḥḥ ḥḥḥ**. Fol. 182 b.

40. The Commemoration of the Apostles, **ḥḥḥ ḥḥḥ**. Fol. 187 b.

41. Of the Martyrs and the holy Fathers, **ḥḥḥ ḥḥḥ ḥḥḥ**. Fol. 189 b.

42. The Transfiguration, **ḥḥḥ ḥḥḥ**. Fol. 194 a.

43. The Decease of the blessed Virgin Mary, **ḥḥḥ ḥḥḥ ḥḥḥ**. Fol. 197 a.

44. The Festival of the holy Cross, **ḥḥḥ ḥḥḥ**. Fol. 201 a.

45. The Consecration of the Water, **ḥḥḥ ḥḥḥ** (see no. 11). Fol. 206 a.

Subscription, fol. 205 a: **ḥḥḥ ḥḥḥ**

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On fol. 205 b there is a note, stating that this volume and its companion were written in the year 1566, A.D. 1255, in the convent of S. Mary Deipara, by a monk named Bacchus. At this time Rabban Yeshūa' was abbat of the convent, and Athanasius was patriarch of Egypt.\* The see of Antioch was then vacant.

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\* See Renaudot, Hist. Patr. Alexandrin. Jacobit., p. 599; Le Quien, Oriens Christ., t. ii., col. 493.



14. The first Sunday after the Epiphany. Fol. 48 *a*.
15. The second Sunday. Fol. 51 *a*.
16. The third Sunday. Fol. 53 *b*.
17. The fourth Sunday. Fol. 56 *a*.
18. The Presentation of our Lord in the Temple. Fol. 58 *b*.
19. The week of Nineveh. Fol. 61 *a*.
20. The Commemoration of the Priests. Fol. 68 *b*.
21. The Sunday of the Dead. Fol. 73 *a*.
22. Lent. Fol. 77 *a*.
23. Palm Sunday. Fol. 118 *b*.
24. Passion Week. Fol. 126 *b*.
25. The Sunday of the Resurrection. Fol. 155 *a*.
26. The second to the eighth Sunday after (of) the Resurrection. Fol. 160 *a*.
27. The Ascension of our Lord. Fol. 177 *a*.
28. Pentecost. Fol. 180 *b*.
29. The Commemoration of the Apostles. Fol. 184 *b*.
30. The Commemoration of the Martyrs and of the holy Fathers. Fol. 187 *a*.
31. The Transfiguration of our Lord. Fol. 189 *a*.
32. The Decease of the blessed Virgin. Fol. 191 *a*.
33. The Festival of the holy Cross. Fol. 194 *b*.
34. The Consecration of the Water (see no. 11). Fol. 198 *b*.

Subscription, fol. 197 *b*: ⲉⲗⲉⲓⲁ ⲉⲧⲉⲛⲁⲓⲁ

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On fol. 198 *a* there is a note, differing only in the date from that in Add. 14,686.

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ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
. ⲉⲧⲉⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ

On fol. 201 *a* there is the following note by a later corrector. . ⲉⲧⲉⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
ⲉⲧⲉⲛⲁⲓⲁ . ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
ⲛⲁⲛⲁⲓⲁ . ⲉⲧⲉⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ (sic) , ⲉⲧⲉⲛⲁⲓⲁ  
, ⲉⲧⲉⲛⲁⲓⲁ . ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
ⲉⲧⲉⲛⲁⲓⲁ , ⲉⲧⲉⲛⲁⲓⲁ . ⲉⲧⲉⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ . ⲉⲧⲉⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
ⲉⲧⲉⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ . ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
ⲉⲧⲉⲛⲁⲓⲁ . ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
. . . . . ⲉⲧⲉⲛⲁⲓⲁ . . . . . ⲉⲧⲉⲛⲁⲓⲁ  
ⲉⲧⲉⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ . . . . .  
ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ . ⲉⲧⲉⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ . ⲉⲧⲉⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
ⲛⲁⲛⲁⲓⲁ . ⲉⲧⲉⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ [ⲛⲁⲛⲁⲓⲁ]  
. ⲉⲧⲉⲛⲁⲓⲁ [ⲛⲁⲛⲁⲓⲁ] ⲛⲁⲛⲁⲓⲁ

On fol. 201 *b* there is another note, of still later date, written in inelegant Karshūnī, by a monk from the village of al-Manḳūḳ near Māridin.

. ⲉⲧⲉⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
(sic) ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
ⲛⲁⲛⲁⲓⲁ + ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ (sic) ⲛⲁⲛⲁⲓⲁ  
. ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ ⲛⲁⲛⲁⲓⲁ  
[Add. 14,687.]

## CCXXX.

Twelve paper leaves, about 12 $\frac{7}{8}$  in. by 9 $\frac{7}{8}$ , several of which are stained and torn (Add. 17,224, foll. 22—33). Each page is divided into two columns, of from 21 to 25 lines. The writing is good and regular, of the xiii<sup>th</sup> cent., with occasional Greek vowels and other points. These leaves are—











## CCXLI.

Part of an illuminated vellum leaf, containing, on the one side, a portion of a Cross, with the words ܡܬܬܠ ܐܝܬܐ; and, on the other, a fragment of an Index of Lessons. It seems to be of the xiii<sup>th</sup> cent.

[Add. 17,224, fol. 75.]

## CCXLII.

Four paper leaves, about 9½ in. by 7½, all much torn. The writing is of the xiii<sup>th</sup> or xiv<sup>th</sup> cent. They contain part of the Index to a large Lectionary.

[Add. 14,739, foll. 19—22.]

## CCXLIII.

Vellum, about 8½ in. by 7, consisting of 104 leaves, some of which are slightly stained and torn, especially foll. 1—7, 19, 40, and 102—104. The quires, signed with letters, were originally 13 in number. Leaves are missing at the beginning and end, as well as after foll. 1 and 7. Each page has from 16 to 20 lines. This volume is written in a clear, rather angular Estrangēlā, with numerous Syriac vowel-points; dated A. Gr. 1173, A.D. 862; and contains—

The first part of a Nestorian Lectionary. The lessons are, with a single exception, taken from the Old Testament.

1. The first Sunday after the Nativity of our Lord; imperfect. Fol. 1 *a*.
2. The Commemoration of the blessed Virgin (Acts i. 1—14). Fol. 1 *b*.
3. The second Sunday after the Nativity; imperfect. Fol. 1 *b*.
4. The third Sunday after the Epiphany; imperfect. Fol. 2 *a*.
5. The Commemoration of S. Stephen. Fol. 2 *a*.
6. The fourth Sunday after the Epiphany. Fol. 4 *a*.
7. The Commemoration of the Greek

Fathers, Diodorus, Theodore and Nestorius.\* Fol. 5 *a*.

8. The fifth Sunday after the Epiphany. Fol. 6 *b*.

9. The Commemoration of the Syrian Doctors; imperfect. Fol. 7 *b*.

10. The sixth Sunday after the Epiphany; imperfect. Fol. 8 *a*.

11. The Commemoration of any one Saint, ܡܬܬܠ ܐܝܬܐ. Fol. 8 *a*.

12. The seventh Sunday after the Epiphany. Fol. 9 *a*.

13. The Commemoration of the Children of Adam, ܡܬܬܠ ܐܝܬܐ. Fol. 10 *a*.

14. Lent, ܡܬܬܠ ܐܝܬܐ. Fol. 11 *a*.

15. Palm Sunday. Fol. 37 *b*.

16. Passion (or Holy) Week. Fol. 38 *b*.

17. Easter Sunday, ܡܬܬܠ ܐܝܬܐ. Fol. 46 *a*.

18. Easter week, ending with the Friday of the Confessors, ܡܬܬܠ ܐܝܬܐ. Fol. 48 *a*.

19. The second Sunday after Easter, or New Sunday. Fol. 53 *a*.

20. The third to the sixth Sunday after Easter. Fol. 54 *a*.

21. The Ascension of our Lord. Fol. 57 *a*.

22. The Sunday after the Ascension. Fol. 58 *b*.

23. Pentecost. Fol. 59 *b*.

24. The Friday of Gold, ܡܬܬܠ ܐܝܬܐ. Fol. 60 *b*.

25. The second to the seventh Sunday of the Fast of the Apostles. Fol. 61 *a*.

26. The last Friday of the Fast of the Apostles, ܡܬܬܠ ܐܝܬܐ. Fol. 67 *b*.

27. The last Sunday. Fol. 68 *a*.

28. The second to the seventh Sunday after the Fast of the Apostles. Fol. 68 *b*.

29. The first, second and third Sundays of the Fast of Elias. Fol. 74 *a*.

\* A later possessor has endeavoured to rub out the names of these heretics. The same person, in all likelihood, effaced the rubrics on fol. 19 *a* and fol. 40 *a*.



8. The second Sunday after the Nativity. Fol. 10 *a*.

9. The Epiphany. Fol. 10 *b*.

10. The Friday of the Commemoration of S. John the Baptist. Fol. 11 *b*.

11. The first Sunday after the Epiphany. Fol. 13 *a*.

12. The Friday of the Commemoration of S. Peter and S. Paul. Fol. 13 *b*.

13. The second Sunday after the Epiphany. Fol. 15 *a*.

14. The Friday of the Commemoration of the Evangelists. Fol. 16 *a*.

15. The third Sunday after the Epiphany. Fol. 17 *a*.

16. The Friday of the Commemoration of S. Stephen. Fol. 18 *a*.

17. The fourth Sunday after the Epiphany. Fol. 19 *a*.

18. The Friday of the Commemoration of the Fathers. Fol. 20 *a*.

19. The fifth Sunday after the Epiphany. Fol. 21 *b*.

20. The Friday of the Commemoration of the Syrian Doctors, ܠܝܚܝܢܐ ܠܬܝܠܕܐ ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 22 *b*.

21. The sixth Sunday after the Epiphany. Fol. 23 *a*.

22. The Friday of anyone Saint, ܠܬܝܠܕܐ ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 23 *b*.

23. The seventh Sunday after the Epiphany. Fol. 25 *a*.

24. The Friday of the Commemoration of the Martyrs. Fol. 26 *a*.

25. The eighth Sunday after the Epiphany. Fol. 27 *a*.

26. The Friday of the Children of Adam, ܠܬܝܠܕܐ ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 28 *b*.

27. Lent, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 30 *a*.

28. Palm Sunday, ܠܬܝܠܕܐ ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 51 *a*.

29. Passion (or Holy) Week.

Monday, ܠܬܝܠܕܐ ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 52 *a*.

Tuesday, ܠܬܝܠܕܐ ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 53 *b*.

Wednesday, ܠܬܝܠܕܐ ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 54 *b*.

Thursday, ܠܬܝܠܕܐ ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 56 *a*.

Friday, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 57 *a*.

Saturday, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 59 *a*.

30. Easter Sunday, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 61 *a*.

31. Monday in Easter Week, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 62 *b*.

Tuesday. Fol. 63 *b*.

Wednesday. Fol. 64 *b*.

Thursday. Fol. 65 *a*.

Friday of the Confessors, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 66 *a*.

32. New (Low) Sunday, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 67 *b*.

33. The third to the sixth Sunday after Easter. Fol. 69 *a*.

34. The Ascension of our Lord. Fol. 73 *a*.

35. The Sunday after the Ascension. Fol. 74 *a*.

36. Pentecost. Fol. 75 *a*.

37. The Friday of Gold, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 76 *a*.

38. The second to the seventh Sunday of the Apostles. Fol. 77 *a*.

39. The last Friday of the Fast of the Apostles, ܠܬܝܠܕܐ ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 84 *a*.

40. The last Sunday, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 85 *b*.

41. The second to the seventh Sunday of the Week of Summer, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 86 *b*.

42. The first to the third Sunday of the Week of Elias, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 92 *b*.

43. The Invention of the holy Cross, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 96 *b*.

44. The first to the fourth Sunday after the Invention. Fol. 98 *a*.

45. The first to the fourth Sunday of the Week of Moses, ܠܬܝܠܕܐ ܠܬܝܠܕܐ . Fol. 102 *a*.



13. Imperfect at the beginning. Fol. 30 *a*.

14. The fifth Sunday after the Epiphany, *ܠܡܢܐ ܝܗܘܐ ܠܡܢܐ ܠܡܢܐ*. Imperfect. Fol. 31 *b*.

15. The Friday of the Commemoration of S. Stephen, *ܝܗܘܐ ܠܡܢܐ ܠܡܢܐ*. Fol. 33 *b*.

16. The sixth Sunday after the Epiphany. Fol. 36 *a*.

17. The Friday of the Commemoration of the Fathers, the Catholic Patriarchs, *ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ*. Imperfect. Fol. 38 *b*.

18. Imperfect at the beginning. Fol. 40 *a*.

19. The Friday of the Commemoration of any one Saint, and of Mār Abbā the Catholic, *ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ*. Fol. 40 *a*.

20. The eighth Sunday after the Epiphany, *ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ*; imperfect. Fol. 47 *a*.

21. Imperfect at the beginning. Fol. 48 *a*.

22. In time of Famine, *ܠܡܢܐ ܠܡܢܐ*. Fol. 51 *b*.

23. In time of Earthquake, *ܠܡܢܐ ܠܡܢܐ*. Fol. 56 *a*.

24. For the Dead, *ܠܡܢܐ ܠܡܢܐ*; viz.

*a*. For Priests, Deacons, etc., and for Silas the ascetic, *ܠܡܢܐ ܠܡܢܐ*. Fol. 61 *a*.

*b*. For the martyr Shirin, and for Virgins, *ܠܡܢܐ ܠܡܢܐ*. Fol. 64 *b*.

*c*. For Bishops, Priests, and Deacons, who have children or brothers, *ܠܡܢܐ ܠܡܢܐ*. Fol. 65 *b*.

*d*. For Priests, who have children, *ܠܡܢܐ ܠܡܢܐ*. Fol. 66 *a*.

*e*. For Priests, *ܠܡܢܐ*. Fol. 66 *b*.

*f*. For Priests, Doctors, and Solitaries, *ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ*. Fol. 68 *a*.

*g*. For Deacons, Sub-deacons, Readers, and Monks, *ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ*. Fol. 68 *b*.

*h*. Another, *ܠܡܢܐ*; marg. *ܠܡܢܐ*, for Children. Fol. 69 *a*.

*i*. For Monks, *ܠܡܢܐ*. Fol. 69 *b*.

*j*. For Rulers, *ܠܡܢܐ ܠܡܢܐ*. Fol. 72 *a*.

*k*. In time of Pestilence, *ܠܡܢܐ*. Fol. 74 *a*.

*l*. For Nuns, *ܠܡܢܐ ܠܡܢܐ*; imperfect. Fol. 76 *b*.

25. Several imperfect lessons and mutilated leaves, perhaps misplaced. Foll. 77—84.

[Add. 14,705.]

## CCXLVI.

Vellum, about 13½ in. by 10½, consisting of 172 leaves, some of which are slightly stained and torn, especially foll. 60, 107, and 172. The quires, signed with letters, are 18 in number. Leaves are wanting after foll. 16, 25, and 30. Each page is divided into two columns, of from 18 to 26 lines. This volume is written in a large, regular Estrangēlā of the xi<sup>th</sup> cent., with numerous Syriac vowels and other marks, and contains—

A Nestorian Lectionary from the Gospels for the whole year. Title, fol. 1 *b*: *ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ*. *ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ*.

1. The first Sunday of the Annunciation, *ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ*. Fol. 1 *b*.

2. The first Friday; the Commemoration of Babæus of Nisibis and others: *ܠܡܢܐ ܠܡܢܐ*.

\* See Assemani, *Bibl. Orient.*, t. iii., pars 1, pp. 198, 449, 569.



43. The third Sunday. Fol. 50 *b*.  
 44. The third Friday. Fol. 51 *b*.  
 45. The fourth Sunday. Fol. 53 *a*.  
 46. Monday in the fourth week of Lent. Fol. 55 *a*.  
 47. Tuesday. Fol. 56 *b*.  
 48. Wednesday, ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 58 *b*.  
 49. Thursday. Fol. 59 *b*.  
 50. Friday. Fol. 60 *b*.  
 51. The fifth Sunday in Lent. Fol. 62 *a*.  
 52. The fifth Friday. Fol. 63 *b*.  
 53. The sixth Sunday. Fol. 66 *a*.  
 54. The sixth Friday. Foll. 67 *b* and 68 *b*.  
 55. Palm Sunday. Fol. 71 *a*.  
 56. Monday in the last week of Lent, ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 73 *a*.  
 57. Tuesday. Fol. 74 *b*.  
 58. Wednesday. Fol. 76 *b*.  
 59. Thursday. Fol. 78 *a*.  
 60. The Friday of the Passion, ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Foll. 80 *b* and 83 *b*.  
 61. The Eve of Sunday, ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 89 *b*.  
 62. Lesson to be read over the (newly) Baptized, ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 90 *a*.  
 63. The Night of the Sunday of the Resurrection of our Lord, ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 90 *a*.  
 64. The Morning of the Sunday of the Resurrection, ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 91 *b*.  
 65. The Sunday of the Resurrection, at the celebration of the Holy Eucharist, ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 92 *a*.  
 66. Monday after the Resurrection. Fol. 93 *b*.  
 67. Tuesday. Fol. 95 *a*.  
 68. Wednesday. Fol. 97 *a*.  
 69. Thursday. Fol. 98 *a*.  
 70. The Friday of the Confessors, ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 98 *a*.

71. New Sunday. Fol. 99 *b*.  
 72. The Commemoration of the martyr George, on the 24th of Nisān: ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 100 *b*.  
 73. The Commemoration of Rabban Hormizd and the Solitaries, ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 101 *b*.  
 74. The second Friday after the Resurrection; the Commemoration of Abimelech and Gregory: ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 101 *b*.  
 75. The third Sunday. Fol. 101 *b*.  
 76. The third Friday; the Commemoration of John, Abraham, etc., metropolitans of Arbel: ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 102 *b*.  
 77. The fourth Sunday. Fol. 103 *a*.  
 78. The fourth Friday; the Commemoration of Sergius and Bacchus. Fol. 104 *b*.  
 79. The fifth Sunday. Fol. 104 *b*.  
 80. The fifth Friday; the Commemoration of the female martyr Shirin: ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 106 *a*.  
 81. The sixth Sunday. Fol. 106 *b*.  
 82. The Ascension of our Lord. Fol. 108 *b*.  
 83. The sixth Friday after the Resurrection; the Commemoration of S. Paul and S. John. Fol. 109 *b*.  
 84. The seventh Sunday. Fol. 110 *a*.  
 85. The seventh Friday; the Commemoration of Mār Aḥā and others: ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 111 *b*.  
 86. Whitsun Day, ܡܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 112 *a*.

87. The Friday of Gold, ܠܝܘܬܐ ܕܗܘܪܐ. Fol. 113 b.

88. The second Sunday of the Apostles, ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 115 b.

89. The second Friday of the Apostles; the Commemoration of Clement, Irenæus, etc.: ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 116 b.

90. The third Sunday of the Apostles. Fol. 117 a.

91. The third Friday; the Commemoration of Athanasius, etc.: ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 118 a.

92. The fourth Sunday of the Apostles. Fol. 118 a.

93. The fourth Friday; the Commemoration of Febronia the martyr: ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 120 b.

94. The fifth Sunday of the Apostles. Fol. 120 b.

95. The fifth Friday; the Commemoration of Damasus, bishop of Rome, etc. ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 121 b.

96. The sixth Sunday of the Apostles. Fol. 122 b.

97. The sixth Friday; the Commemoration of Gregory: ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 123 b.

98. The seventh Sunday of the Apostles. Fol. 123 b.

99. The Commemoration of S. Thomas, on the 3d of Tamūz. Fol. 125 a.

100. The last Friday of the week of the Apostles; the Commemoration of the Seventy (Disciples): ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 127 a.

101. The last Sunday of the week of the Apostles, called *Nūsārdīl*: ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 128 a.

102. The first Friday of *Hallelain*; the Commemoration of Jacob of Nisibis: ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 129 b.

103. The second Sunday of *Hallelain*. Fol. 129 b.

104. The second Friday; the Commemoration of Achudemes and other bishops of Nineveh: ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 131 b.

105. The Commemoration of Mār Mārī the Apostle: ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 131 b.

106. The third Sunday of *Hallelain*. Fol. 131 b.

107. The third Friday; the Commemoration of Shem-baiteh and other bishops of Nineveh: ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 134 a.

108. The fourth Sunday of *Hallelain*. Fol. 134 a and 135 b.

109. The fourth Friday; the Commemoration of Ma'nā, Marwān, and others, bishops of Pērāth (al-Basrah): ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 136 b.

110. The fifth Sunday of *Hallelain*. Fol. 136 b.

111. The fifth Friday; the Commemoration of Shamūnī and her sons (the Macca-bees). Fol. 138 a.

112. The sixth Sunday of *Hallelain*. Fol. 138 a.

113. The sixth Friday; the feast of the Congregation; the Vigil of the Angels (23d of Ab): ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 139 a.

114. Saturday, the Commemoration of the Prophets: ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ; and of Simeon bar Šabbā'e: ܠܝܘܬܐ ܕܗܘܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.



ܠܡܫܝܬ ܕܝܫܘܥ ܕܡܪܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 139 a.

115. The seventh Sunday of *Hallelain*. Fol. 139 a.

116. The seventh Friday; the Commemoration of Kardag the martyr: ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 140 a.

117. The first Sunday of the Fast of Elias: ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 140 a.

118. The first Friday of Elias; the Commemoration of Pāpā, Simeon, Shāhdost, and Bar-ba'shēmīn, the Catholics: ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 141 a.

119. The second Sunday of Elias. Fol. 141 a.

120. The second Friday of Elias; the Commemoration of Būlida' and Theodore, bishops of Pērāth (al-Baṣrah): ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 142 b.

121. The third Sunday of Elias. Fol. 143 a.

122. The Invention of the Cross, on the 13th of Ilūl. Fol. 144 b.

123. A lesson for the following day, ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 144 b.

124. The Friday after the Invention of the Cross; the Commemoration of Constantine and Helena: ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 144 b.

125. The Commemoration of Sabar-yeshūa' the Catholic, on the 18th of Ilūl. Fol. 145 b.

126. The (first) Sunday after the Invention of the Cross, being the fourth Sunday of the week of Elias. Fol. 146 a.

127. The second Friday after the Invention; the Commemoration of the martyr

Moses, and of Jacob, who was cut in pieces, ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 148 a.

128. The second Sunday after the Invention. Fol. 148 b.

129. The fifth Friday of Elias, being the third after the Invention; the Commemoration of Gregory and others: ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 149 a.

130. The third Sunday after the Invention, being the sixth of Elias. Fol. 150 a.

131. The fourth Friday after the Invention, being the sixth of Elias; the Commemoration of Thecla and Euphemia: ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 151 a.

132. The fourth Sunday after the Invention. Fol. 151 a.

133. The fifth Friday after the Invention, being the seventh of Elias; the Commemoration of ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 152 b.

134. The first Sunday of *Badēmūth Salmā*: ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 152 b.

135. The sixth Friday after the Invention; the Commemoration of Yeshūa'-sabrān and others: ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 153 b.

136. The second Sunday of *Badēmūth Salmā*, being the sixth after the Invention. Fol. 153 b.

137. The second Friday of *Badēmūth Salmā*; the Commemoration of Antony: ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 155 a.

138. The Commemoration of Phetion, on the 25th of the first Teshrin: ܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ ܕܡܫܝܬܐ . Fol. 155 a.

139. The third Sunday of *Badēmūth Salma*. Fol. 155 *a*.

140. The third Friday; the Commemoration of Mār Bar-Kosrē: *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* (sic) *ܡܪܝܢ ܕܡܪܝܢ*. Fol. 156 *b*.

141. The fourth Sunday. Fol. 156 *b*.

142. The fourth Friday; the Commemoration of Rabban Yozadak, *ܪܒܒܢ ܝܝܙܕܐܕܐܕ*. Fol. 157 *b*.

143. The fifth Sunday. Fol. 157 *b*.

144. The fifth Friday; the Commemoration of Sabar-yeshūa' and others, the founders of congregations in Bēth-Nūhadrā: *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

*ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

*ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

145. The first Sunday of the Dedication of the Church, *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*. Fol. 159 *a*.

146. The first Friday of the Dedication; the Commemoration of Eugenius, etc. *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

*ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

147. The second Sunday. Fol. 160 *b*.

148. The second Friday; the Commemoration of Abraham, Dād-yeshūa', etc., the founders of congregations in the mountains of Izlā\*: *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

*ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

149. The third Sunday. Fol. 161 *b*.

150. The third Friday; the Commemoration of Paul, bishop of Nisibis: *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

151. The fourth Sunday. Fol. 162 *a*.

152. The fourth Friday; the Commemoration of Jacob of Beth-'Abē, etc.

*ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

*ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

*ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

*ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

153. The fifth Sunday. Fol. 163 *b*.

154. The fifth Friday; the Commemoration of 'Ebed-yeshūa' and others: *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

*ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

*ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

155. Rogationary lessons: *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

Subscription: *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

*ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

*ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ* *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

Then follow the *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*; viz.

156. At the Consecration of a Bishop, *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

157. In time of Drought, *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

158. In time of Famine, *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

159. In time of Earthquake, *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

160. In time of Plague or Murrain, *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

161. When Bread and Wine are withheld from the Church, *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

162. For the Dead of both sexes, and of various ages and stations, *ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ*

The colophon, fol. 172 *a*, states that this manuscript was written at Moṣul, in the convent of Hormisdas or Hormuzd, by one 'Ebed-yeshūa', for the priest Mārī. Owing to a rent in the leaf, the date has been rendered in part illegible, but the words

..... [ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ] .....

are still quite clear. The date

..... [ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ] .....

are still quite clear. The date

..... [ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ] .....

are still quite clear. The date

..... [ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ] .....

are still quite clear. The date

\* See Assemani, *Bibl. Or.*, t. ii., p. 327; t. iii. pars. i., pp. 93, 94, 155, 303, 344.







12. The Commemoration of S. Peter and S. Paul. Fol. 20 *b*.

13. The second Sunday after the Epiphany. Fol. 22 *b*.

14. The Commemoration of the Evangelists. Fol. 24 *a*.

15. The third Sunday after the Epiphany. Fol. 25 *b*.

16. The Commemoration of S. Stephen. Fol. 26 *b*.

17. The fourth Sunday after the Epiphany. Fol. 28 *b*.

18. The Commemoration of the Greek Doctors. Fol. 30 *a*.

19. The fifth Sunday after the Epiphany. Fol. 31 *b*.

20. The Commemoration of the Syrian Doctors. Fol. 33 *b*.

21. The sixth Sunday after the Epiphany. Fol. 34 *b*.

22. The Commemoration of any one Saint, ܐܡܪܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 36 *a*.

23. The seventh Sunday after the Epiphany. Fol. 40 *a*.

24. The Commemoration of the Dead, the Children of Adam, ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 41 *b*.

25. The eighth Sunday after the Epiphany. Fol. 43 *a*.

26. The first Sunday of Lent, ܐܡܪܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 44 *a*.

27. Monday of the first week in Lent. Fol. 45 *a*.

28. Tuesday. Fol. 46 *b*.

29. Wednesday. Fol. 47 *b*.

30. Thursday. Fol. 49 *a*.

31. Friday. Fol. 50 *b*.

32. The second Sunday in Lent. Fol. 51 *b*.

33. The second Friday. Fol. 52 *b*.

34. The third Sunday. Fol. 54 *a*.

35. The third Friday. Fol. 55 *b*.

36. The fourth Sunday. Fol. 57 *b*.

37. Monday of the Mid-week in Lent. Fol. 59 *b*.

38. Tuesday. Fol. 61 *a*.

39. Wednesday. Fol. 63 *b*.

40. Thursday. Fol. 65 *a*.

41. Friday. Fol. 66 *a*.

42. The fifth Sunday in Lent. Fol. 68 *a*.

43. The fifth Friday. Fol. 70 *a*.

44. The sixth Sunday. Fol. 72 *b*.

45. The sixth Friday. Fol. 74 *b*.

46. The seventh Sunday of Lent, or Palm Sunday, ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 77 *b*.

47. Monday of the last week in Lent. Fol. 79 *b*.

48. Tuesday. Fol. 81 *b*.

49. Wednesday. Fol. 84 *a*.

50. Thursday of the Passover, ܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 85 *a*.

51. Friday of the Passion, ܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 87 *a* and 91 *a*.

52. The Great Saturday, ܡܪܝܬܐ ܕܡܪܝܬܐ. Foll. 101 *a*, and 103 *a*.

53. The Sunday of the Resurrection. Fol. 104 *a*.

54. Monday of the Week of Weeks, ܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 105 *b*.

55. Tuesday. Fol. 108 *a*.

56. Wednesday. Fol. 108 *a*.

57. Thursday. Fol. 110 *a*.

58. Friday of the Confessors. Fol. 110 *a*.

59. New Sunday. Fol. 111 *b*.

60. The Commemoration of Mār George (24th of Nisān). Fol. 112 *b*.

61. The Commemoration of Abimelech and Gregory: ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 113 *b*.

62. The third Sunday of the Resurrection. Fol. 113 *b*.

63. The Commemoration of Rabban Hormizd, ܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 115 *a*.

64. The third Friday, the Commemoration

of Sēlimōth, Adūnā, John, Abraham, and all the Metropolitans of Arbil: ܐܕܘܢܐ ܝܫܝܐ ܐܒܪܗܡ ܕܡܬܪܝܬܐ ܕܐܪܒܝܠ.

. ܐܕܘܢܐ ܝܫܝܐ ܐܒܪܗܡ ܕܡܬܪܝܬܐ ܕܐܪܒܝܠ ܕܡܬܪܝܬܐ ܕܐܪܒܝܠ. Fol. 115 a.

65. The fourth Sunday of the Resurrection. Fol. 115 b.

66. The fourth Friday, the Commemoration of Sergius and Bacchus. Fol. 117 b.

67. The fifth Sunday, the Commemoration of Addai the Apostle. Fol. 118 b.

68. The fifth Friday, the Commemoration of the martyr Shirin, ܫܝܪܝܢ ܡܬܪܝܬܐ. Fol. 120 a.

69. The sixth Sunday of the Resurrection. Fol. 121 a.

70. The Ascension of our Lord. Fol. 123 a.

71. The Commemoration of S. Paul and S. John, ܡܬܪܝܬܐ ܕܡܬܪܝܬܐ ܕܡܬܪܝܬܐ ܕܡܬܪܝܬܐ. Fol. 124 b.

72. The Sunday after the Ascension. Fol. 125 a.

73. Pentecost or Whitsun Day. Fol. 127 a.

74. The Lesson of the Adoration (of the holy Cross), ܡܬܪܝܬܐ ܕܡܬܪܝܬܐ. Fol. 128 b.

75. The Friday of Gold, ܡܬܪܝܬܐ ܕܡܬܪܝܬܐ. Fol. 131 a.

76. The second Sunday of the Week of the Apostles, ܡܬܪܝܬܐ ܕܡܬܪܝܬܐ ܕܡܬܪܝܬܐ. Fol. 133 a.

77. The second Friday, the Commemoration of Clement and Irenaeus; ܡܬܪܝܬܐ ܕܡܬܪܝܬܐ ܕܡܬܪܝܬܐ. Fol. 134 b.

78. The third Sunday. Fol. 134 b.

79. The third Friday, the Commemoration of Athanasius: ܡܬܪܝܬܐ ܕܡܬܪܝܬܐ. Fol. 136 b.

80. The fourth Sunday. Fol. 136 b.

81. The fourth Friday. Fol. 139 b.

82. The fifth Sunday. Fol. 139 b.

83. The fifth Friday, the Commemoration

of Damasus: ܡܬܪܝܬܐ ܕܡܬܪܝܬܐ ܕܡܬܪܝܬܐ. Fol. 141 b.

84. The sixth Sunday of the Apostles. Fol. 141 b.

85. The sixth Friday, the Commemoration of Gregory and of S. Thomas the Apostle (3rd of Tamūz). Fol. 143 b.

86. The seventh Sunday of the Apostles. Fol. 143 b.

87. The last Friday of the week of the Apostles, ܡܬܪܝܬܐ ܕܡܬܪܝܬܐ ܕܡܬܪܝܬܐ. Fol. 145 a.

88. The last Sunday of the week of the Apostles. Fol. 146 b.

89. The first Friday of *Hallelain*, ܡܬܪܝܬܐ ܕܡܬܪܝܬܐ, the Commemoration of Jacob of Nisibis. Fol. 148 a.

90. The second Sunday of Summer, or of *Hallelain*, ܡܬܪܝܬܐ ܕܡܬܪܝܬܐ. Fol. 148 a.

91. The second Friday; the Commemoration of Achudemes (ܡܬܪܝܬܐ ܕܡܬܪܝܬܐ), Achudemes, and Moses, bishops of Nineveh (Mosul). Fol. 150 b.

92. The third Sunday of Summer. Fol. 151 a.

93. The third Friday; the Commemoration of Shem-baiteh (ܡܬܪܝܬܐ ܕܡܬܪܝܬܐ), Kēlilyeshūa' (ܡܬܪܝܬܐ), and Shūbhā-l'alāhā, bishops of Nineveh. Fol. 154 a.

94. The fourth Sunday of Summer. Fol. 154 a.

95. The fourth Friday; the Commemoration of Ma'nā (sic, ܡܬܪܝܬܐ) and Marwān (ܡܬܪܝܬܐ), bishops of Pērāth (ܡܬܪܝܬܐ) or al-Basrah. Fol. 156 a.

96. The fifth Sunday of Summer. Fol. 156 a.

97. The fifth Friday; the Commemoration of Shamūnī and her sons (the Macca-bees). Fol. 158 a.

98. The sixth Sunday of Summer. Fol. 158 b.

99. The sixth Friday; the Commemora-







f. Friday, : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 8 a.

g. Saturday, the Commemoration of Demetrius and other martyrs, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 3 b.

3. a. The fourth Sunday after Easter, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 4 a.

b. Monday in the fourth week after Easter, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 5 a.

c. Tuesday, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 5 b.

d. Wednesday in the mid-week of Pentecost (μεσοπεντηκοστή), ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 6 a.

e. Thursday, : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 7 a.

f. Friday, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 7 b.

g. Saturday, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 8 a.

4. a. The fifth Sunday after Easter, of the Samaritan woman; ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 8 b.

b. Monday in the fifth week after Easter, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 10 b.

c. Tuesday, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 11 a.

d. Wednesday, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 11 b.

e. Thursday, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 12 a.

f. Friday, : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 12 b.

g. Saturday, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 13 a.

5. a. The sixth Sunday after Easter, of the

blind man; : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 14 a.

b. Monday in the sixth week after Easter, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 15 b.

c. Tuesday, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 16 a.

d. Wednesday, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 17 a.

e. Thursday, the Feast of the Ascension of our Lord; ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 17 b.

f. Friday, : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 18 b.

g. Saturday, : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 18 b.

6. a. The seventh Sunday after Easter, the Commemoration of the Nicene Fathers; ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 19 b.

b. Monday in the seventh week after Easter, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 20 a.

c. Tuesday, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 20 b.

d. Wednesday, : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 21 a.

e. Thursday, : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 21 b.

f. Friday, : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 22 a.

g. Saturday before Whitsun Day, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 22 b.

7. a. Whitsun Day, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 23 b.

b. Whitsun Monday, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 24 b.

c. Whitsun Tuesday, ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 25 a.

d. Wednesday in Whitsun week, : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ. Fol. 25 b.

e. Thursday, ד'אָנערשטיק . מגן . מגן . Fol. 26 a.

f. Friday, פרייטיק . מגן . מגן . Fol. 26 b.

g. Saturday, זאָנטיק . מגן . מגן . Fol. 26 b.

8. The first Sunday after Pentecost, the Commemoration of All Saints; מגן . מגן . מגן . Fol. 27 a.

9. The second Saturday after Pentecost, מגן . מגן . מגן . Fol. 27 b.

10. The second Sunday. Fol. 28 a.

11. The third Saturday. Fol. 28 a.

12. The third Sunday. Fol. 28 b.

13. The fourth Saturday. Fol. 29 b.

14. The fourth Sunday. Fol. 30 a.

15. The fifth Saturday. Fol. 30 b.

16. The fifth Sunday. Fol. 31 a.

17. The sixth Saturday. Fol. 31 b.

18. The sixth Sunday. Fol. 31 b.

19. The seventh Saturday. Fol. 32 a.

20. The seventh Sunday. Fol. 32 b.

21. The eighth Saturday. Fol. 33 a.

22. The eighth Sunday. Fol. 33 b.

23. The ninth Saturday. Fol. 33 b.

24. The ninth Sunday. Fol. 34 a.

25. The tenth Saturday. Fol. 34 b.

26. The tenth Sunday. Fol. 35 a.

27. The eleventh Saturday. Fol. 35 b.

28. The eleventh Sunday. Fol. 36 a.

29. The twelfth Saturday. Fol. 37 a.

30. The twelfth Sunday. Fol. 37 a.

31. The thirteenth Saturday. Fol. 37 b.

32. The thirteenth Sunday. Fol. 38 a.

33. The fourteenth Saturday. Fol. 38 b.

34. The fourteenth Sunday. Fol. 39 a.

35. The fifteenth Saturday. Fol. 39 b.

36. The fifteenth Sunday. Fol. 40 a.

37. The sixteenth Saturday. Fol. 40 b.

38. The sixteenth Sunday. Fol. 41 a.

39. The seventeenth Saturday. Fol. 42 a.

40. The seventeenth Sunday, : מגן : מגן . Fol. 42 b.

Here follows the rubric: : מגן : מגן .

41. The first Saturday of Luke, מגן . Fol. 43 a.

42. The first Sunday of Luke, . מגן . Fol. 43 b.

43. The second Saturday. Fol. 44 a.

44. The second Sunday. Fol. 45 a.

45. The third Saturday. Fol. 45 a.

46. The third Sunday. Fol. 45 b.

47. The fourth Saturday. Fol. 45 b.

48. The fourth Sunday. Fol. 46 a.

49. The fifth Saturday. Fol. 47 a.

50. The fifth Sunday. Fol. 47 b.

51. The sixth Saturday. Fol. 48 a.

52. The sixth Sunday. Fol. 48 b.

53. The seventh Saturday. Fol. 49 a.

54. The seventh Sunday. Fol. 49 b.

55. The eighth Saturday. Fol. 50 b.

56. The eighth Sunday. Fol. 50 b.

57. The ninth Saturday. Fol. 51 a.

58. The ninth Sunday. Fol. 51 b.

59. The tenth Saturday. Fol. 52 a.

60. The tenth Sunday. Fol. 52 a.

61. The eleventh Saturday. Fol. 52 b.

62. The eleventh Sunday. Fol. 53 a.

63. The twelfth Saturday. Fol. 53 b.

64. The twelfth Sunday. Fol. 54 a.

65. The thirteenth Saturday. Fol. 54 b.

66. The thirteenth Sunday. Fol. 55 a.

67. The fourteenth Saturday. Fol. 55 b.

68. The fourteenth Sunday. Fol. 56 a.

69. The fifteenth Saturday. Fol. 56 a.

70. The fifteenth Sunday. Fol. 56 b.

71. The sixteenth Saturday. Fol. 57 a.

72. The sixteenth Sunday. Fol. 57 b.

73. The seventeenth Saturday. Fol. 57 b.

74. The seventeenth Sunday (lesson from the Gospel of S. Matthew, ch. xv. 21—28). Fol. 58 a.

75. The eighteenth Saturday. Fol. 58 a.

76. The eighteenth Sunday of Luke, of the Prodigal Son; מגן : מגן . מגן . Fol. 58 a.

77. The Saturday of Flesh (τῆς ἀποκρεω),  
ܠܝܬܝܢ ܠܝܬܝܢ ܡܐ . Fol. 59 a.

78. The Sunday of Flesh, ܠܝܬܝܢ  
ܠܝܬܝܢ . Fol. 59 b.

79. The Saturday of Cheese (τοῦ τυροφάγου),  
ܠܝܬܝܢ ܠܝܬܝܢ ܡܐ . Fol. 60 b.

80. The Sunday of Cheese, ܠܝܬܝܢ  
ܠܝܬܝܢ . Fol. 61 a.

81. a. Monday in the first week of Lent,  
ܠܝܬܝܢ : ܠ : ܡܐܕܝܢܐ : ܕ : ܡܐ . Fol.  
61 b.

b. Tuesday. Fol. 61 b.

c. Wednesday. Fol. 61 b.

d. Thursday. Fol. 62 a.

e. Friday. Fol. 62 a.

f. Saturday, the Commemoration of the  
martyr Theodore; ܠܝܬܝܢ ܠܝܬܝܢ ܡܐ  
ܡܐܕܝܢܐ ܠܝܬܝܢ ܠܝܬܝܢ . Fol.  
62 a.

82. The first Sunday in Lent, the Com-  
memoration of Moses and Aaron; . ܠ : ܡܐܕܝܢܐ  
ܠܝܬܝܢ ܠܝܬܝܢ . Fol.  
62 b.

83. The second Saturday. Fol. 62 b.

84. The second Sunday. Fol. 63 a.

85. The third Saturday. Fol. 63 b.

86. The third Sunday. Fol. 63 b.

87. The fourth Saturday. Fol. 64 a.

88. The fourth Sunday. Fol. 64 b.

89. The fifth Saturday. Fol. 65 a.

90. The fifth Sunday. Fol. 65 b.

91. The sixth Saturday, of Lazarus; ܡܐ  
ܠܝܬܝܢ : ܠܝܬܝܢ : ܠܝܬܝܢ . Fol. 66 a.

92. Palm Sunday, ܠܝܬܝܢ ܠܝܬܝܢ .  
Fol. 68 a.

93. a. Monday in Passion Week, : ܕ : ܡܐ  
ܠܝܬܝܢ . Fol. 69 b.

b. Tuesday. Fol. 72 a.

c. Wednesday. Fol. 78 b.

d. Thursday, ܠܝܬܝܢ ܠܝܬܝܢ : ܡܐ . Fol.  
81 a.

ܠܝܬܝܢ ܠܝܬܝܢ . Fol. 86 b.

e. The Friday of the Crucifixion, ܠܝܬܝܢ  
ܠܝܬܝܢ .

ܠܝܬܝܢ ܠܝܬܝܢ . Fol. 87 a.

ܠܝܬܝܢ ܠܝܬܝܢ . Fol. 102 b.

f. The Great Saturday, ܠܝܬܝܢ ܠܝܬܝܢ .  
Fol. 111 b.

94. Lessons for the Sundays of the Resur-  
rection, after the *Syrian* use, according to  
the eight tones: ܡܐ ܠܝܬܝܢ ܠܝܬܝܢ  
ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ  
ܠܝܬܝܢ (sic) ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ .  
Fol. 116 a.

95. A lesson for Saturday or Sunday,  
when the Feast of the Nativity falls on that  
day: ܡܐ ܠܝܬܝܢ : ܡܐ ܠܝܬܝܢ  
ܠܝܬܝܢ ܡܐ ܠܝܬܝܢ . Fol.  
117 a.

At the end of this lesson are written the  
words ܡܐ ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ,  
“Lord, remember the humble scribe John  
at the resurrection;” which are followed by  
six verses in heptasyllabic metre: ܠܝܬܝܢ  
ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ  
ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ . Below these we  
read the words ܡܐ ܠܝܬܝܢ ܠܝܬܝܢ,  
“Lord, remember the priest  
John, the owner of the book.”

II. A Calendar of all the Saints' Days  
throughout the year, from Ilul to Ab, with  
the proper lessons for each, according to the  
Greek use. Fol. 118 a. Beginning: ܡܐ  
ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ  
: ܠܝܬܝܢ : ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ  
: ܠܝܬܝܢ ܠܝܬܝܢ . ܠܝܬܝܢ : ܠܝܬܝܢ : ܠܝܬܝܢ  
ܠܝܬܝܢ . ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ  
ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ  
ܠܝܬܝܢ ܠܝܬܝܢ (προκειμενον) . ܠܝܬܝܢ  
ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ





Peter, the son of David, in the year 1528, A.D. 1217. The writing is much faded, so that some words are barely legible.

ܒܝܢܢ ܥܝܣܝ ܡܢ ܕܐܒܝ ܕܐܕܡ ܐܝܢ ܐܠܝܫܐ ܕܐܘܪܘܕ ܪܚܡܐ  
ܐܠܠܗ ܐܡܝܢ (sic) ܡܢ ܫܗܪ ܕܐܝܢ ܐܠܝܫܐ ܪܚܡܐ ܐܠܠܗ ܐܡܝܢ  
ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ  
[Add. 14,488.]

## CCLI.

Vellum, about 10½ in. by 8½, consisting of 187 leaves, the first of which is slightly stained and torn. The quires, 24 in number, are signed with Syriac letters at the foot of the first page, and Greek letters at the top. A leaf is wanting after fol. 135. Each page is divided into two columns, of from 18 to 24 lines. This volume is written in a good, regular hand, and dated A. Gr. 1357, A.D. 1046. The contents, which are almost identical with those of Add. 14,488, are as follow—

I. A Lectionary from the Gospels, arranged according to the Malkite or Greek use, and called a *Synaxarion of Lessons*. Title:  
ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ  
ܐܠܠܗ ܐܡܝܢ (συναξάριον) ܐܠܠܗ ܐܡܝܢ  
ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ.

1. *a.* Easter Sunday, ܐܠܠܗ ܐܡܝܢ (πάσχα) ܐܠܠܗ ܐܡܝܢ. Fol. 1 *a.*

*b.* Monday in the week of Rest, ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 1 *b.*

*c.* Tuesday, ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 2 *a.*

*d.* Wednesday, ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 3 *a.*

*e.* Thursday, the feast of S. James and S. John; ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 4 *a.*

*f.* Friday, ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 4 *b.*

*g.* Saturday, ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 5 *a.*

2. *a.* New (Low) Sunday, ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 5 *b.*

*b.* Monday in the second week after Easter, ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 6 *b.*

*c.* Tuesday. Fol. 7 *a.*

*d.* Wednesday. Fol. 7 *a.*

*e.* Thursday. Fol. 7 *b.*

*f.* Friday. Fol. 8 *a.*

*g.* Saturday. Fol. 9 *a.*

3. *a.* The second (read third) Sunday after Easter, the Commemoration of Joseph of Arimathea and of the ointment-bearing women (τῶν μυροφόρων); ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 9 *b.*

*b.* The following ferial days. Fol. 10 *b.*

4. *a.* The fourth Sunday after Easter, ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 12 *b.*

*b.* The following ferial days. Fol. 13 *b.*

5. *a.* The fifth Sunday after Easter, of the Samaritan woman; ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 17 *a.*

*b.* The following ferial days. Fol. 19 *a.*

6. *a.* The sixth Sunday after Easter, of the blind man; ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 22 *a.*

*b.* The following ferial days. Fol. 24 *a.*

7. *a.* The seventh Sunday after Easter, the Commemoration of the Nicene Fathers; ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 28 *a.*

*b.* The following ferial days. Fol. 28 *b.*

8. *a.* Pentecost or Whitsun Day, ܐܠܠܗ ܐܡܝܢ ܐܠܠܗ ܐܡܝܢ. Fol. 32 *b.*

*b.* The days of Whitsun week. Fol. 33 *b.*

9. The Sundays and Saturdays after Pentecost, from the first Sunday to the seventeenth. Fol. 36 *b.*

10. The Saturdays and Sundays of Luke, from the first Saturday to the eighteenth Sunday (of the Prodigal Son). Fol. 54 *b.*

11. The Saturday and Sunday of Flesh, **ἡμέρας**. Fol. 72 *a*.

12. The Saturday and Sunday of Cheese, **ἡμέρας** or **ἡμέρας ἁγίας** (*ἀποτύψεις*). Fol. 73 *a*.

13. Lent. Fol. 74 *b*.

14. Palm Sunday. Fol. 82 *a*.

15. *a*. Monday in Passion (Holy) week. Fol. 85 *a*.

*b*. Tuesday. Fol. 88 *a*.

*c*. Wednesday. Fol. 94 *a*.

*d*. Thursday, **ἡμέρας** : **ἡμέρας** . Fol. 96 *a*.

*e*. The Friday of the Crucifixion.

**ἡμέρας** . Fol. 102 *b*.

**ἡμέρας** . Fol. 118 *b*.

**ἡμέρας** . Fol. 124 *a*.

*f*. The Great Saturday, **ἡμέρας** . Fol. 127 *b*.

16. Lessons for the Resurrection, eleven in number, **ἡμέρας** . The last is imperfect. Fol. 129 *a*.

II. A Calendar of all the Saints' Days throughout the year, from Ilül to Ab, with the proper lessons for each, according to the Greek use. Fol. 136 *a*.

III. Select lessons for particular occasions, **ἡμέρας** ; viz.

1. The Dedication of the Church, **ἡμέρας** . Fol. 182 *a*.

2. On the occasion of an Earthquake, **ἡμέρας** . Fol. 182 *b*.

3. On assuming the habit of a monk or nun, **ἡμέρας** : **ἡμέρας** . Fol. 182 *b*.

4. For the Sick, **ἡμέρας** . Fol. 182 *b*.

5. For the Dead, **ἡμέρας** . Fol. 182 *b*.

6. For the twelve Apostles, the seventy Disciples, Martyrs, Bishops, holy Women, the Prophets and the Angels. Fol. 183 *a*,

7. A lesson for the Nativity, when it falls on a Saturday or Sunday (see Add. 14,488, fol. 117 *a*), **ἡμέρας** . Fol. 183 *b*.

8. Lessons for ferial or ordinary days, **ἡμέρας** . Fol. 184 *a*.

9. Order of the Sundays in Pentecost, **ἡμέρας** . Fol. 186 *a*. This has been added by a later hand.

A note on fol. 187 *a* informs us that this Lectionary was written in the year 1357, A.D. 1046, in the convent of Elias, on the Black Mountain called the Boar's Head, near Antioch, by a priest named John, from the town of **ἡμέρας**; and was paid for by a priest named Abbā — (the name of Damianus is a later alteration), also from the town of **ἡμέρας**, a disciple of the abbat Abbā Joseph. The writing of it was superintended by the monk Abbā — (the words "Theodore the priest" are a later alteration).

**ἡμέρας** .

**ἡμέρας** .

\* Compare No. III. (Add. 14,425), p. 5, note †. Is **ἡμέρας** here = *σηκός*?







# SERVICE-BOOKS.

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## MISSALS.

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### CCLV.

Two vellum leaves, about  $11\frac{1}{2}$  in. by  $8\frac{1}{4}$ , unfortunately much soiled and torn; written in double columns of 34 or 35 lines, in a fine Edessene hand of the vi<sup>th</sup> cent. These are—

Fragments of an Anaphora, or perhaps of two Anaphoras.\* On the verso of the one leaf there is the rubric: **ܕܡܢ ܕܡܢ ܕܡܢ**

**ܕܡܢ ܕܡܢ ܕܡܢ**

[Add. 14,669, foll. 20 and 21.]

### CCLVI.

Seven vellum leaves,  $6\frac{1}{2}$  in. by  $4\frac{3}{4}$ , two of which are much torn. The writing is a neat, regular Estrangēla of the viii<sup>th</sup> or ix<sup>th</sup> cent., with from 19 to 22 lines in each page. They contain fragments of the Anaphora of S. James, the brother of our Lord (see Renau-dot, Liturg. Orient., t. ii., p. 29; Assemani, Codex Liturgicus Universæ Ecclesiæ, t. v., p. 131).

[Add. 14,523, foll. 1—7.]

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\* See a note by Dr. Bickell in the "Literarischer Handweiser," no. 88 (15 March, 1870), col. 56.

### CCLVII.

A vellum leaf,  $6\frac{1}{2}$  in. by  $4\frac{3}{4}$ , belonging to a manuscript of the viii<sup>th</sup> or ix<sup>th</sup> cent. The recto is written in Estrangēla, the verso in a more cursive character. It contains a portion of the Anaphora of S. James.

[Add. 14,523, fol. 8.]

### CCLVIII.

A vellum leaf,  $6\frac{1}{2}$  in. by  $4\frac{3}{4}$ , belonging to a manuscript of about the x<sup>th</sup> cent.; written in a good, regular hand, and containing a portion of the Anaphora of S. James.

[Add. 14,523, fol. 9.]

### CCLIX.

A vellum leaf, much stained and torn, containing part of an Anaphora, from a manuscript of about the x<sup>th</sup> cent.

[Add. 14,524, fol. 1.]

### CCLX.

A vellum leaf, much stained and torn, containing a small portion of an Anaphora, from a manuscript of about the x<sup>th</sup> cent.

[Add. 14,524, fol. 2.]



















by a monk from the city of Amid. There is also a Syriac note, partly to the same effect.

مما عمل برسم الدير المعمور للسيدة عرف بدير السريان  
علي جانب الدير العظيم الذي علي اسم الاب العظيم  
الذي في ديار المصرية المحروسة في بربه ابر  
مقار القديس م[لأته] تكون مع الكاتب هذه الاصطر  
الصغير شماس ١٠٠٠٠ من مدينة امد المحروسة الي .

ܬܠܬܐ ܬܚܝܬܐ ܕܡܢ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ  
ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ  
ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ  
ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ .

[Add. 17,239, foll. 1—15.]

### CCLXXIX.

Two paper leaves, about 8 in. by 5½, with from 20 to 22 lines in each page. They contain part of the order of the celebration of the holy Eucharist, with lessons from the Gospels and Epistles, written in a fair hand of the xiv<sup>th</sup> cent.

[Add. 14,738, foll. 35 and 36.]

### CCLXXX.

Two paper leaves, about 7 in. by 5½. They contain part of the order of the celebration of the holy Eucharist, written in a fair hand of the xv<sup>th</sup> cent.

[Add. 14,737, foll. 53 and 54.]

### CCLXXXI.

Eight paper leaves, about 5¾ in. by 3¼, with from 14 to 16 lines in each page. They contain the order of the celebration of the holy Eucharist (imperfect at the beginning), written in a good hand of the xv<sup>th</sup> cent., with occasional Greek and Syriac vowels.

The colophon informs us that this manu-

script belonged to Rabban Thomas bar Mas'ud:

ܬܠܬܐ ܬܚܝܬܐ ܕܡܢ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ  
ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ  
ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ .

[Add. 17,269, foll. 81—88.]

### CCLXXXII.

Paper, about 12½ in. by 7, consisting of 49 leaves, some of which are slightly soiled and torn, especially foll. 1 and 26. The quires, signed with letters, are five in number. Each page is divided into two columns, of from 21 to 26 lines. This volume is written in a good, Nestorian hand, with numerous vowels, dated A.D. 1740, and contains—

1. The order of the celebration of Mass, according to the use of the Chaldæans or Nestorian converts to the Church at Rome, with an Arabic translation, in Syriac characters, in parallel columns. Fol. 1 *a*.

2. **ܩܕܝܫܐ**, or dimissory hymns, for sundry occasions, in Arabic only; viz.

*a*. The Nativity, by the patriarch Joseph

II. **ܬܠܬܐ ܬܚܝܬܐ ܕܡܢ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

**ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ**

\* See Assem., Bibl. Or., t. ii., p. 457; Le Quien, Or. Christ., t. ii., col. 1162.









# SERVICE-BOOKS.

## SACERDOTALS.

### CCLXXXIV.

Vellum, about 6½ in. by 4½, consisting of 108 leaves, some of which are stained and torn, especially foll. 1—4 and 95—98. The quires, signed with letters, were originally at least 15 in number (fol. 108 *b*, 2); but several of them are either imperfect or altogether wanting, there being lacunæ after foll. 1, 3, 4, 8, 9, 15, 26, 34, 94 and 98. Each page has from 20 to 26 lines. The writing is small and neat, of the ix<sup>th</sup> or x<sup>th</sup> cent., except fol. 1, which is somewhat later. This volume is—

A Sacerdotal, or book containing everything necessary for the Offices of a Priest.\* Title, fol. 1 *b*: *ⲕⲉⲛⲟⲩ ⲁⲓⲁⲩ ⲉⲓⲁⲩ ⲙⲉⲛ ⲉⲛⲁⲩ*

*ⲕⲉⲛⲟⲩ ⲕⲉⲛⲁⲩ ⲁⲓⲁⲩ ⲙⲉⲛ*

1. A collection of Anaphoras.

*a.* Introductory Prayers; imperfect. Fol. 1 *b*.

*b.* The Anaphora of S. James, *ⲕⲉⲛⲁⲩ*

\* The contents of the *ⲕⲉⲛⲟⲩ ⲕⲉⲛⲁⲩ*, *ⲕⲉⲛⲁⲩ*, or Priest's Office-book, correspond in part to those of the Greek *Εὐχολόγιον*. See the edition of Goar, Paris, 1647.

*ⲕⲉⲛⲁⲩ ⲙⲉⲛ ⲉⲛⲁⲩ ⲙⲉⲛ ⲉⲛⲁⲩ* *ⲕⲉⲛⲁⲩ ⲕⲉⲛⲁⲩ*. Imperfect. Fol. 2 *b*.

*c.* A sedrā, with its concluding prayer; imperfect. Fol. 5 *a*.

*d.* The Anaphora of Gregory Nazianzen, *ⲙⲁⲩⲁⲣⲓⲁⲩ ⲕⲉⲛⲁⲩ ⲕⲉⲛⲁⲩ*. Imperfect. Fol. 6 *a*. On the margin of fol. 6 *a* there is the following note: *ⲕⲉⲛⲁⲩ ⲕⲉⲛⲁⲩ ⲕⲉⲛⲁⲩ ⲕⲉⲛⲁⲩ ⲕⲉⲛⲁⲩ* . . . *ⲕⲉⲛⲁⲩ ⲕⲉⲛⲁⲩ*

2. The Order of Baptism of Severus\*; imperfect both at the beginning and end. Fol. 9 *a*.

3. The Order of the Consecration of Water on the Epiphany, *ⲕⲉⲛⲁⲩ ⲕⲉⲛⲁⲩ*; imperfect at the beginning. Fol. 16 *a*.

4. A large collection of Sedras and Prayers for the whole year. Fol. 19 *b*. Among these may be noted—

*a.* The Order of the Washing of Feet,

\* See Assemani, *Codex Liturgicus Ecclesiae Universae*, t. ii., p. 261, t. iii., pp. 168, 175; Denzinger, *Ritus Orientalium*, t. i., p. 302.







ῥ. ԿԱՐԷ օճԵԼԱՆ ՌԺԱԼԴ, prayers for all the Festivals. Fol. 68 a.

Տ. ԻԺԱ ԴՈՆ . ՌԺԱՆ ԿԵՅԵՆԱՆ ՌԻՆՈ ՌԺԱՆ, New or Low Sunday. Fol. 70 a.

Ժ. ԿԵԼԵՆԱՆ ԿԵՅԵՆ ՌԺԱԼԴՈՐ ՌԻՆՈ, the Ascension of our Lord. Fol. 71 a.

Ս. ՄԵՍԵՍԻՅԱՆ ԻՅ ՌԺԱԼԴՈՐ ՌԻՆՈ, Pentecost. Fol. 72 a.

Վ. ԿԵՅԵՆ ԿԵԼԵՆԱՆ ԿԻՅՈՐԱՆ ՌԺԱԼԴՈՐ ՌԻՆՈ, the Commemoration of the holy Apostles. Fol. 74 a.

Վ. ԿԱՐԵՆԱՆ ԿԻՅՈՐԱՆ ՌԺԱԼԴՈՐ ՌԻՆՈ ԿԵՅԵՆ, the Commemoration of the holy Martyrs. Fol. 75 b.

Ճ. ԿԵՅԵՆ ԿԵԼԵՆ ԺԱԼԵՆ . ԿԱԶԼ ՌԻՆՈ, common sedras of the blessed Virgin and the Saints. Fol. 79 b.

Կ. ԿԻՅՈՐԱՆ ԿԵՅԵՆ ՌԺԱԼԴՈՐ ՌԻՆՈ ԿԵՅԵՆ, for the obsequies and commemoration of Monks. Fol. 87 b.

Ձ. ԿԱՐԵՆԱՆ ԺԱ ՌԺԱԼԴՈՐ ՌԻՆՈ, for the Dead. Fol. 90 a.

Ա. ԺԱԿԻԺԱ ԴԱԼԱ ԴԻՅԱՆԺԱՆ ՌԻՆՈ ԿԻՅՈՐԱՆ ՌԺԱԼԴՈՐ ՌԻՆՈ, for every day, especially on Vigils, Festivals and Commemorations. Fol. 97 a. They bear the separate titles ԴԱԼԱ, ՌԺԱԿԻՅԱՆ, ԿԵՅԵՆ, and ՌԺԱԿԻՅԱՆ. One is entitled ԿԱ ՌԻՆՈ ԿԻՆԼ ՈՐ ՌԺԱԼ ԶԱՆ ԴԱՆԱ, "when a man enters into a house or convent," fol. 107 b; another, fol. 108 b, ՌԺԱԿԻՅԱՆ ՌԻՆՈ ԺԱ ԻԺԱ [ՌԺԱԿԻՅԱՆ], or supplication after every sedrā; and the last, fol. 109 a, ԴԱՆԱ ԺԱԿԻՅԱՆ ԶԱՆ ԺԱ ՌԻՆՈ

. ԿԵՅԵՆ

Բ. ԿԱՐԵՆԱՆ ԺԱ ՌԺԱԼԴ, prayers for the Sick. Fol. 110 a.

Գ. ՌԺԱԼ ԿԵՅԵՆ ԴԱՆԱ ԿԱ ՌԺԱԼԴ, prayer when a priest enters a house. Fol. 110 b.

Դ. ԿԱՐԵՆԱՆ ԿԱ ՌԺԱԼԴ, prayer when he meets a brother. Fol. 110 b.

Ե. ԿԱ . ՌԻՆՈ ԺԱ ԴԱՆԱ ԿԱՐԵՆԱՆ օճԵԼԱՆ ԿԱԿԻՅԱՆ, procemia, omitted in their proper places. Fol. 110 b.

Զ. ԿԱԼԵՆԱՆ ԶԱԻ ԻԺԱ ԴԻՅԱՆ ՌԺԱԼԴ, prayers to be said after the Miserere, fol. 111 a; and ԻԺԱ ԴԻՅԱՆ ՌԺԱԼԴ ԶԱԻ ԿԱԿԻՅԱՆ օճԵԼԱՆ, prayers to be said after the Beatitudes, fol. 111 b.

Դ. ԴԱԼԱ ԿԵՅԵՆ ՌԺԱԼԴՈՐ ՌԻՆՈ, sedras and prayers for the Evening (Vespers) of every day. Fol. 112 b.

Ժ. ՌԺԱԿԻՅԱՆ ՌԺԱԼԴ, prayers for Compline. Fol. 115 a.

Կ. ԿԱԼԱ ՌԺԱԼԴՈՐ ՌԻՆՈ, sedrā and prayers for the Nocturns. Fol. 116 a.

Կ. ԴԱԼԱ ԿԻՅԱՆ ՌԺԱԼԴՈՐ ՌԻՆՈ, sedras and prayers for the Morning. Fol. 118 b.

Լ. ԿԱԿԻՅԱՆ ԿԱԿԻՅԱՆ ԿԱ ԿԱԿԻՅԱՆ ՌԻՆՈ, sedrā for the Dead, omitted in its proper place, fol. 122 a; ԿԱԿԻՅԱՆ ԿԱԿԻՅԱՆ, another for the Dead, fol. 123 a.

Մ. ԿԱԿԻՅԱՆ ԿԱ ԿԱԿԻՅԱՆ ՌԻՆՈ ԿԱԿԻՅԱՆ, sedrā for the Miracles, omitted in its proper place. Fol. 123 b.

Վ. ԴԱ ԺԱ ԿԱԿԻՅԱՆ ԺԱԿԻՅԱՆ ՌԺԱԼԴ, prayers between the *marmiyāthā* of every day. Fol. 124 a.

Զ. ԿԱԿԻՅԱՆ ԺԱ ԿԱԿԻՅԱՆ ՌԺԱԼԴ ԴԱԼԱ, prayers at the conclusion of each daily service. Fol. 130 a.

Ժ. ԿԱԿԻՅԱՆ ՌԺԱԼԴ, prayers whilst using incense at various festivals. Fol. 132 a.

Դ. Prayers for the Nativity, Epiphany, and Commemoration of the blessed Virgin, omitted in their proper places. Fol. 137 a.

Դ. ԿԱ ԺԱ ՌԺԱԼԴ ԺԱԿԻՅԱՆ ԿԱԿԻՅԱՆ, prayers for the people, in the bēma or sanctuary. Fol. 137 b.

Տ. ԿԱԿԻՅԱՆ ՌԺԱԼԴ, prayers for monks. Fol. 140 b.

Դ. ԻԺԱ ԴԱ ՌԺԱԿԻՅԱՆ ԺԱ . ԿԱԿԻՅԱՆ ՌԺԱԼԴ ԿԱԿԻՅԱՆ, graces after the evening meal. Fol. 141 b.



אלההוה קדוש ונורא  
 , וְהַלְלוּ אֱלֹהֵינוּ . וְהַלְלוּ אֱלֹהֵינוּ  
 הוּא אֱלֹהֵינוּ . וְהַלְלוּ אֱלֹהֵינוּ  
 הוּא אֱלֹהֵינוּ . וְהַלְלוּ אֱלֹהֵינוּ  
 הוּא אֱלֹהֵינוּ . וְהַלְלוּ אֱלֹהֵינוּ  
 הוּא אֱלֹהֵינוּ . וְהַלְלוּ אֱלֹהֵינוּ

e. Other canons, קדוש קדוש. Fol. 154 b.

f. Extracts from a letter of a bishop to a friend, concerning certain sins: קדוש קדוש  
 קדוש קדוש . וְהַלְלוּ אֱלֹהֵינוּ . וְהַלְלוּ אֱלֹהֵינוּ  
 הוּא אֱלֹהֵינוּ . וְהַלְלוּ אֱלֹהֵינוּ . Fol. 154 b.

g. Canons of the holy Fathers in time of persecution, in the form of questions and answers: קדוש קדוש קדוש קדוש  
 (sic) קדוש קדוש קדוש קדוש . Fol. 155 a.

h. Extracts from letters of Severus of Antioch and Dionysius of Alexandria, quoting the canons of Cyprian and the Council of Carthage regarding the baptism of those who abjured heresies. Fol. 155 a.

i. Questions addressed to Timothy of Alexandria, with his replies: קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . Fol. 155 b. Beginning: קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . See Beveridge, Pandectæ Canonum, t. ii., p. 165.

j. Extracts from the writings of Severus of Antioch; viz.

Letter to a priest, who remembered his sins and did not celebrate the holy Eucharist: קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . Fol. 156 a. Beginning: קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש

אלההוה קדוש ונורא . וְהַלְלוּ אֱלֹהֵינוּ . וְהַלְלוּ אֱלֹהֵינוּ  
 הוּא אֱלֹהֵינוּ . וְהַלְלוּ אֱלֹהֵינוּ . וְהַלְלוּ אֱלֹהֵינוּ  
 הוּא אֱלֹהֵינוּ . וְהַלְלוּ אֱלֹהֵינוּ . וְהַלְלוּ אֱלֹהֵינוּ

On excommunication, etc.: קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . Fol. 157 a.

Other extracts. Fol. 157 b.

k. A question addressed to Basil, with his reply: קדוש קדוש קדוש קדוש . Fol. 159 a. Beginning: קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש

l. Extracts from the metrical discourse of Jacob of Batnae on Joshua, showing that we should not despise excommunication: קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . Fol. 159 a. Beginning: קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש

m. Extracts from Cyril of Alexandria, קדוש קדוש קדוש קדוש . Fol. 159 b.

n. Extracts from Epiphanius, קדוש קדוש קדוש קדוש . Fol. 160 a.

o. Canons of Cyriacus the patriarch and the bishops who were with him: קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש . קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . Fol. 160 a. See Assemani, Bibl. Orient., t. ii., pp. 116 and 342.

6. The Order of the Consecration of Water on the Epiphany: קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . Fol. 162 b.

7. The Order of the Consecration of the Branches on Palm Sunday: קדוש קדוש קדוש קדוש  
 קדוש קדוש קדוש קדוש . Fol. 163 b.





the whole year: **ܐܬܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ**  
**ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ** [ܐܬܝܢ] **ܕܝܠܕܝܢ**  
**ܕܝܠܕܝܢ ܕܝܠܕܝܢ**. Imperfect. Fol. 29 *a*.  
 Among them are—

Prayers arranged alphabetically. Fol. 31 *a*,  
 38 *b*, 49 *b*.

The Order of the Washing of Feet: **ܐܬܝܢ ܕܝܠܕܝܢ**  
**ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ**.  
 Fol. 54 *a*.

Sedras of John the patriarch; fol. 87 *b*,  
**ܐܬܝܢ ܕܝܠܕܝܢ**; fol. 89 *b*, **ܐܬܝܢ ܕܝܠܕܝܢ**  
**ܐܬܝܢ ܕܝܠܕܝܢ**.

Nearly the whole of this volume is palimpsest, the scribe having made use of parts of at least three older manuscripts.

One of these is written in two columns, in a good Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. (see, for example, foll. 5, 7—10, 12, 16, 17, 27, 28, 75, 76, 83, etc.), and seems to have comprised the books of Joshua and Judges, according to the Peshittā version. For instance, fol. 7 contains Joshua vii. 7—16; fol. 8 *b*, Judges ii. 22—iii. 9; fol. 75, Judges x. 1—15; fol. 76, Judges xiii. 14—xiv. 8; and fol. 83, Joshua xiv. 7—xv. 8. On fol. 17 *b* we find the title of a lesson, **ܐܬܝܢ ܕܝܠܕܝܢ**.

From a second manuscript, written in a fine Estrangēlā of the vi<sup>th</sup> cent., but not divided into columns, are taken, for example, foll. 42, 43, 69 and 70. The contents cannot be stated with certainty, though rubrics are still partially legible on fol. 69 *b* and 70 *a*.

The greater portion of the book, however, appears to have belonged to a manuscript of the vii<sup>th</sup> cent., written in two columns, in a small, neat Estrangēlā, containing the second part of the treatise of Severus against Joannes Grammaticus of Caesarea, as is evident from the running title on fol. 84 *b*, **ܐܬܝܢ ܕܝܠܕܝܢ**.

[Add. 14,496.]

## CCLXXXVIII.

Twenty vellum leaves, about 7½ in. by 5½, several of which are much stained and torn (Add. 14,525, foll. 56—75). The writing is neat and regular, of the x<sup>th</sup> cent., with from 16 to 22 lines in each page. They formed part of a Sacerdotal, and now contain—

1. Part of a sedrā. Fol. 56 *a*.

2. The Anaphora of John, bishop of Bosra, **ܐܬܝܢ ܕܝܠܕܝܢ** (see Renaudot, Liturg. Orient., t. ii., p. 421, and Assemani, Bibl. Or., t. ii., p. 97). Imperfect. Fol. 56 *b*.

3. The Benediction of the Chalice, of Severus, **ܐܬܝܢ ܕܝܠܕܝܢ** (see Renaudot, Liturg. Orient., t. ii., p. 421, and Assemani, Bibl. Or., t. ii., p. 97). Imperfect. Fol. 67 *a*.

4. Prayers, in part alphabetical, ascribed to Cyriacus of Tellā, **ܐܬܝܢ ܕܝܠܕܝܢ**. Imperfect. Fol. 68 *a*.

5. The Order of the Consecration of Water; imperfect. Fol. 72 *a*.

6. A prayer; imperfect. Fol. 74 *a*.

[Add. 14,525, foll. 56—75.]

## CCLXXXIX.

Twelve vellum leaves, about 7 in. by 5½, all more or less torn (Add. 14,667, foll. 17—28). There are from 17 to 23 lines in each page. The writing is of the x<sup>th</sup> or xi<sup>th</sup> cent. They formed part of a Sacerdotal and contain—

1. Prayers, proemia, and sedras, introductory to the celebration of the holy Eucharist. Imperfect. Fol. 17 *a*.

2. An Anaphora; imperfect both at the beginning and end. Fol. 23 *a*.

These leaves are palimpsest, but the original Estrangēlā writing has been almost completely effaced.

[Add. 14,667, foll. 17—28.]





c. The Consecration of Water on the Epiphany: . *ⲕⲏⲁⲛ ⲁⲓⲛⲁ ⲕⲓ ⲙⲓⲁⲛ ⲕⲏⲁⲓ* . *ⲕⲓⲁⲙⲓ ⲕⲏⲁⲓ ⲛⲁ ⲁⲓⲛⲁⲛ ⲁⲓⲛⲁⲛ ⲙⲓⲁⲛ* . Fol. 60 b.

4. A collection of Proemia.

a. Without title; imperfect at the beginning. Fol. 66 a.

b. Before the sedras of the Anaphora, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . Fol. 69 b.

c. Before the sedras of the Dead, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . Fol. 70 a.

d. Before the sedras of Baptism, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . Fol. 70 b.

5. A collection of Sedras for the circle of the whole year, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . Fol. 71 b. The authors named are Mārūthā of Tagrit, fol. 91 b; Severus of Antioch, foll. 136 a, 152 b; and John of Antioch, foll. 80 a, 101 a, 126 a, 131 b, 137 a, 150 b, 151 b, and 171 b.

a. The Nativity; imperfect. Fol. 71 b.

b. The Epiphany. Fol. 75 b.

c. Lent. Fol. 79 b. The Miracles, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ*; imperfect. Fol. 84 a.

d. Palm Sunday. Fol. 85 a. The Consecration of the Branches, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . Fol. 87 a.

e. The Order of the Washing of Feet, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . Fol. 87 b.

f. The Passion and the Cross, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . Fol. 90 a. The Adoration of the Cross, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . Fol. 98 b.

g. The Resurrection of our Lord. Fol. 98 b.

h. New (or Low) Sunday. Fol. 104 a.

i. *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . Fol. 105 a.

j. The Ascension of our Lord. Foll. 105 b and 108 b.

k. Pentecost. Fol. 106 b.

l. The Dispensation of our Lord, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . Fol. 109 b.

m. Of Repentance, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ*, and of Propitiation or Expiation, *ⲕⲓⲁⲙⲓ*, for various occasions. Imperfect. Fol. 120 a.

n. On entering a convent or house, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . Fol. 147 a.

o. For the evening, night, and morning, *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . Fol. 148 a.

p. For the blessed Virgin, the Saints, the Fathers, and the Dead. Imperfect. Fol. 156 a.

q. For the Dead and at Funerals. Imperfect. Fol. 166 a.

r. For the blessed Virgin, the Martyrs, the Saints, and the Apostles. Imperfect. Fol. 176 a.

6. Short ejaculations for various occasions. Imperfect. Fol. 182 a.

7. Prayers for various occasions. Fol. 183 a.

That this manuscript became defective at an early period, may be seen from the marginal note on fol. 176 b: *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* . *ⲕⲓⲁⲙⲓ ⲕⲓⲁⲙⲓ* .

On the margin of fol. 90 a, we find the name of Zacchæus, *ⲕⲓⲁⲙⲓ*, and on the margin of fol. 174 b that of Bar-saumā, *ⲕⲓⲁⲙⲓ*, evidently two readers.

On the margin of fol. 158 a, there is written, in Coptic letters, the name of Simeon, *ⲕⲓⲁⲙⲓ*; followed by that of Abba Bishōi, *ⲕⲓⲁⲙⲓ*, and then the words *ⲕⲓⲁⲙⲓ*, "God be merciful to him!"

[Add. 17,128.]

CCXCI.

Vellum, about 7½ in. by 5½, consisting of 193 leaves, a few of which are much stained and

G G 2



torn (Add. 14,667; foll. 29—38). There are 19 or 20 lines in each page. The writing is good and regular, of the x<sup>th</sup> or xi<sup>th</sup> cent. They formed part of a Sacerdotal and contain—

a. Fragments of an Anaphora. Foll. 29, 30.

b. Various sedras; e.g. **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, fol. 31 a; **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, fol. 32 a, 33 a; **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, fol. 34 a; **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, fol. 37 a.

[Add. 14,667, foll. 29—38.]

### CCXCIII.

Vellum, about 8½ in. by 5½, consisting of 74 leaves, some of which are greatly stained and soiled. Fol. 34 is much torn. The quires, signed with letters, were originally 8 in number (the last of 14 leaves), but the first is now missing. There are from 19 to 36 lines in each page. This volume is made up of portions of at least three manuscripts, of the x<sup>th</sup> and xi<sup>th</sup> centuries, and contains—

A Sacerdotal, comprising—

1. The Anaphora of Gregory Nazianzen,

**ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, fol. 1 a.

2. A collection of Sedras and Prayers. Fol. 10 a.

3. The Anaphora of S. James, according to the Greek recension, or that of Jacob of Edessa, **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, fol. 20 a. Subscription, fol. 25 a: **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**.

4. The lesser Order of the Consecration of Water for Baptism, by Philoxenus of Mabug, to be used in cases of necessity,\* **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**.

**ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, fol. 25 a.

5. The Consecration of Water on the Epiphany, **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, fol. 25 b.

6. A collection of Sedras, Prayers and Graces (**ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**), many of which are arranged alphabetically. Fol. 30 a. Among them are some ascribed to John the patriarch, **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, fol. 38 b; and a prayer of Philoxenus, **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, fol. 43 a.

7. a. The Benediction of the Wedding-ring, **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, Fol. 53 a.

b. The Benediction of the Bridegroom and Bride, **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, Fol. 54 b.

8. A collection of Sedras and Prayers, fol. 57 a. Among them are two by John the patriarch, fol. 62 a and 64 a, **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**.

9. The Order of Baptism of Severus, translated from the Greek by Paul of Tellā, **ܠܝܬܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**.

\* See Assemani, Codex Liturgicus, t. ii., p. 307; Denzinger, Ritus Orientalium, t. i., p. 318.

ደረሰ ደረሰ ,ከ. It has been left unfinished. Fol. 65 a.

The name of the most ancient of the scribes was Isaac Pēka'thāyā (from al-Bikā' or Coelesyria, البقاع ?) as appears from a note on fol. 40 a.   
 40 a.   
 .ከደረሰ ደረሰ

[Add. 14,499.]

### CCXCIV.

Vellum, about 8½ in. by 5½, consisting of 89 leaves, some of which are slightly stained and torn, especially the first and last. The quires, signed with letters, were originally 10 in number, but the first is lost, and a leaf is wanting after fol. 8. The number of lines in each page varies from 19 to 24. This manuscript, which is palimpsest throughout, is written in a good, regular hand of the xi<sup>th</sup> cent., and contains—

A Sacerdotal,   
 , comprising—

1. The Anaphora of S. James,   
 , im-  
 perfect at the beginning. Fol. 1 a.

2. The Benediction of the Chalice, of Severus,   
 , Fol. 2 b.

3. A collection of Sedras and Prayers for various occasions. Fol. 5 b.

4. The Order of Baptism of Severus, in two parts,   
 , Fol. 59 a.

5. The Benediction of the Wedding-ring,   
 , Fol. 74 b.

6. The Benediction of the Bridegroom and Bride,   
 , Fol. 79 b. Subscription, fol. 83 a:   
 :   
 :

ሆኖ : ወልደታዊ ደብዳቤ ሲሆን ደረሰ  
 ደረሰው ደብዳቤ ደረሰው . ከ  
 . ከደረሰው ደብዳቤ (sic) ወልደታዊ  
 ደረሰ . ደረሰ . ደረሰ . ደረሰ .  
 : ደረሰው ደብዳቤ ደረሰው ደረሰው .  
 ደረሰው ደብዳቤ ደረሰው ደረሰው :  
 : ደረሰው ደብዳቤ ደረሰው ደረሰው  
 ደረሰው ደብዳቤ , ከደረሰው ደረሰው  
 ደረሰው ደብዳቤ . ደረሰው ደረሰው  
 ደረሰው ደብዳቤ ደረሰው ደረሰው  
 . . .

The remaining leaves, foll. 83 b—89 b, are filled with prayers and sedras, written partly by the writer of the manuscript, and partly by other hands. The last of them is imperfect.

The whole of this volume is palimpsest, the more ancient text being written in a small, elegant character of about the vii<sup>th</sup> cent. (see, in particular, fol. 5 a). What the contents are, is uncertain. The words   
 , in the last two  
 lines of fol. 5 a, clearly form part of a letter  
 addressed to a person in holy orders. On  
 fol. 26 a, in the second line, are legible the  
 words   
 ; and on fol. 42 b, in the first line:   
 .

[Add. 14,500.]

### CCXCV.

Vellum, about 5½ in. by 4½, consisting of 161 leaves. The quires, signed with letters, were originally 17 in number, but the first is now lost. There are from 16 to 20 lines in each page. This manuscript is written in a good, regular hand, dated A. Gr. 1444, A.D. 1133, and contains—







CCXCVII.

Two vellum leaves, about 8½ in. by 5¾, much soiled and mutilated. They contain part of the Order of Baptism, written in a regular Estrangèla of the viii<sup>th</sup> cent., with 20 or 21 lines in each page.

[Add. 17,218, foll. 53, 54.]

CCXCVIII.

Four vellum leaves, about  $7\frac{1}{2}$  in. by  $5\frac{1}{2}$  (Add. 14,667, foll. 13—16). The writing is neat and regular, of the ix<sup>th</sup> or x<sup>th</sup> cent., with from 22 to 24 lines in each page. They contain—

1. The Order of Baptism of Severus ; imperfect at the beginning. Fol. 13 *a*.

2. The Benediction of the Chalice, of Se-  
verus, ܐܢܝ ܡܠܝܚܐ [ܡܠܝܚܐ] ܕܡܝܐ ܕܡܝܐ  
ܕܡܝܐ ܕܡܝܐ ܕܡܝܐ . Fol. 15 a.

3. The Consecration of Water on the  
night of the Epiphany, . ܠܠܝܠܬܐ ܕܥܦܝܬܐ  
. ܠܠܝܠܬܐ ܕܥܦܝܬܐ ܠܠܝܠܬܐ ܕܥܦܝܬܐ  
Very imperfect. Fol. 16 b.

[Add. 14,667, foll. 13—16.]

CCXCIX.

Ten vellum leaves, about 7 $\frac{7}{8}$  in. by 5 $\frac{1}{2}$  (Add. 14,522, foll. 27—36). The writing is good and regular, of the x<sup>th</sup> or xi<sup>th</sup> cent., with from 18 to 29 lines in each page. They contain—

1. The Benediction of the Chalice, of Basil, **ܐܡܝܢ ܕܥܠ ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ**. Fol. 27 b.

2. A collection of Sedras and Prayers for various occasions. Fol. 29 *a*. Among these are two of John the patriarch; viz. **ܐܝܬܐ ܕܝܗܘܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**, fol. 29 *a*, and **ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** **ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**, fol. 32 *b*.

[Add. 14,522, foll. 27—36.]

ccc.

Paper, about  $8\frac{1}{2}$  in. by  $5\frac{5}{8}$ , consisting of 64 leaves (Add. 14,715, foll. 153—216), the first 7 of which are much stained and torn. The quires, signed with letters, are 7 in number. Leaves are wanting at the beginning and after fol. 158. There are from 14 to 22 lines in each page. This manuscript is written in a good, regular hand of the xiii<sup>th</sup> cent., and contains—

1. The Order of the Consecration of Water; imperfect. Fol. 153 *a*.

2. A letter of Jacob of Edessa to the priest Addai, ܐܕܝܝܐ ܡܪܝܬܐ ܕܐܕܝܝܐ ܕܡܪܝܬܐ ܕܐܕܝܝܐ, regarding the Orders of Baptism and of the Consecration of Water on the night of the Epiphany (see Assemani, *Bibl. Or.*, t. i., p. 486, no. 11). Fol. 170 *a*.

[illegible]

3. The Order of the Washing of Feet,  
 כְּסֵלֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ  
 כְּסֵלֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . Fol. 173 b.

4. A prayer to be substituted on the Thursday in Passion week, at the commencement of the Eucharistic service, for the oratio pacis: **നിന്ദനമോദാ നമോദനാ**

HH













ܠܚܒܝܬܐ ܕܐܬܪܐ ܕܢܚܠܐ ܕܡܠܟܐ  
ܥܡܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

4. The form of Absolution, in Karshūnī :

ܝܚܝܬ ܢܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ

ܕܠܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ . Fol. 36 b. Beginning :

ܕܠܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ

ܕܠܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ . ܡܢܝܝܬܐ

ܕܠܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ ܕܠܝܠܐ

On fol. 1 *a* there is a note in Italian, enumerating the contents of the book. "Joseph I. Libro ms<sup>to</sup> caldaico, in lingua caldaica ed arabica, in 8. contiene 1. Il Rito intiero dè Matrimonij, cioè benedizione delle vesti," etc.

This book once belonged to Dr. Adam Clarke. See the Catalogue of his MSS. by J. B. B. Clarke, p. 202, no. 247.

[Egerton 703.]

# SERVICE-BOOKS.

## CHORAL BOOKS.

CCCVI.

Vellum, about 10½ in. by 7½, consisting of 311 leaves, some of which are much stained, defaced, and torn, especially foll. 1—18, 23, 26, 35, 36, 44, 45, and 308—311. The quires, signed with letters, are 30 in number. Leaves are wanting after foll. 11, 14, 16, 18, 35, 108, 113 and 300. Each page is divided into two columns, of from 27 to 40 lines. This volume is written in a good, current hand, dated A. Gr. 1204, A.D. 893, and contains—

The first volume of a collection of Choral Services and Homilies for the principal festivals of the whole year : **ܠܟܠ ܫܢܐ ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ**. The second volume is now numbered Add. 17,190. The hymns and prayers are ascribed to Ephraim, Jacob of Batnae, and Isaac of Antioch.

1. The Annunciation of Zacharias. Fol. 1 *b*.—**ܠܟܠ ܫܢܐ**. Fol. 2 *a*.—Homily of John Chrysostom (see Add. 14,516, fol. 1 *a*), **ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ**. Fol. 2 *b*. Beginning: **ܩܕܝܫ ܐܬܝ ܡܫܚܝܬܐ ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ**. **ܩܕܝܫ ܐܬܝ ܡܫܚܝܬܐ ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ**.

**ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ**. **ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ**.

2. The Annunciation of the blessed Virgin. Fol. 6 *a*.—**ܠܟܠ ܫܢܐ** of Ephraim. Fol. 8 *a*.—**ܕܡܫܚܝܬܐ** on the Angel and Mary. Fol. 9 *a*.—Homily of John Chrysostom, \* **ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ**. Fol. 10 *b*. Imperfect at the end. See Opera, ed. Par. 1837, t. ii., p. 953. —Another homily, imperfect at the beginning. Fol. 12 *a*.

3. The Nativity of our Lord. Fol. 13 *b*.—**ܠܟܠ ܫܢܐ** of Ephraim. Foll. 18 *a*, 25 *b*.—Homily of Gregory Nazianzen. Fol. 27 *b*. See Opera, ed. Par. 1778, t. i., p. 663.—Homily of John Chrysostom. Fol. 34 *a*. See Opera, t. vi., p. 459.—Prose homily of Jacob of Batnae. Fol. 40 *b*. See Assemani, Bibl. Or., t. i., p. 304, no. 8, and Zingerle, Sechs Homilien des heiligen Jacob von Sarug (Bonn, 1867), p. 1.

4. The Commemoration of the blessed Virgin, : **ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ**. Fol. 42 *b*.—

\* Also ascribed to Gregory Thaumaturgus. See Gregorii, Macarii et Basilii Opera, ed. Par. 1622, p. 25.







1. Palm Sunday. Fol. 1 *b*.—The twentieth  
 homily of Severus of Antioch, *ܡܬܝܬܝܢ*  
*ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*. The hymns  
 and prayers are, as in the first volume (Add.  
 14,515), ascribed to Ephraim, Jacob of  
 Batnae, and Isaac of Antioch. Imperfect. Fol.  
 87 *a*.  
 [Add. 14,515.]

## CCCVII.

Vellum, about 10½ in. by 7½, consisting of  
 123 leaves, many of which are much stained,  
 defaced, and torn, especially foll. 1, 7, 17,  
 27—29, 73, 74, 77—79, 88, 112, 117, and  
 119—123. The quires, signed with letters,  
 were once 30 in number, but *ܐ* to *ܝ* are  
 now wholly lost, and several of the others  
 are very imperfect, there being lacunæ after  
 foll. 1, 3, 4, 72, 73, 77, 78, 109, 110, 113,  
 114, 115, and 117. Each page is divided  
 into two columns, of from 27 to 36 lines. This  
 volume is written in a good, current hand,  
 dated A. Gr. 1204, A.D. 893 (see Add.  
 14,515), and contains—

The second volume of a collection of  
 Choral Services and Homilies for the prin-  
 cipal festivals of the whole year: *ܡܬܝܬܝܢ*  
*ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*. The hymns  
 and prayers are, as in the first volume (Add.  
 14,515), ascribed to Ephraim, Jacob of  
 Batnae, and Isaac of Antioch.

1. Palm Sunday. Fol. 1 *b*.—The twentieth  
 homily of Severus of Antioch, *ܡܬܝܬܝܢ*  
*ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*. The hymns  
 and prayers are, as in the first volume (Add.  
 14,515), ascribed to Ephraim, Jacob of  
 Batnae, and Isaac of Antioch. Imperfect. Fol.

1 *b*.—Metrical discourse of Ephraim; im-  
 perfect. Fol. 4 *a*.—Metrical discourse of  
 Jacob of Batnae. Fol. 9 *b*. See Assemani,  
 Bibl. Or., t. i., p. 322, no. 135.—Metrical  
 discourse of Jacob on the Church and the  
 Synagogue, *ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*.  
 Fol. 15 *a*. See Assemani, p. 321, no. 127,  
 serm. VI.—*ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*. Fol.  
 21 *a*.—*ܡܬܝܬܝܢ*. Fol. 37 *b*.—Sūgyāthā  
 (*ܡܬܝܬܝܢ*) of Jacob of Batnae. Fol. 40 *a*.  
 The first begins: *ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*.  
 The second, in the form of a dialogue between  
 Zion (*ܡܬܝܬܝܢ*) and the Church (*ܡܬܝܬܝܢ*):  
*ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*. The third:  
*ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*. The  
 fourth: *ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*.  
 The fifth, in the form of  
 a dialogue between the Synagogue (*ܡܬܝܬܝܢ*)  
 and the Church (*ܡܬܝܬܝܢ*): *ܡܬܝܬܝܢ ܡܬܝܬܝܢ*.  
 A prose homily of Jacob. Fol. 43 *a*. See  
 Assemani, Bibl. Or., t. i., p. 304, no. 11,  
 and Zingerle, Sechs Homilien, p. 40.

2. Passion Week, *ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*.

Monday. Fol. 48 *b*.—Sūgithā (of Jacob  
 of Batnae) on Cain and Abel, beginning:  
*ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*. Fol. 53 *b*.

Tuesday. Fol. 60 *a*.—Madrāshē. Fol. 64 *b*.

Wednesday; imperfect. Fol. 70 *b*.

Thursday; imperfect. Fol. 78 *a*. Sūgithā  
 (of Jacob of Batnae) on the Female Sinner  
 and Satan, *ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*,  
 beginning: *ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*.  
 Fol. 81 *b*.—The  
 Washing of Feet, *ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*. Fol.  
 87 *a*.

Friday; imperfect. Fol. 89 *a*.—Sūgyāthā  
 of Jacob of Batnae; viz., first, on the Apos-  
 tasy of Simon Peter, *ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*,  
 beginning: *ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ*.




ning. and the end, and there are lacunæ of greater or less extent in various places. Each page is divided into two columns, of from 31 to 36 lines. It is written in a neat, regular hand of the ix<sup>th</sup> cent., and contains—

A collection of Choral Services and Homilies for the principal festivals of the whole year, *ḥodur cōlar kīṣṁar ḥōḥar*; viz. volume first, foll. 1—183, and volume second, foll. 184—208. The contents are similar to those of Add. 14,515 and 17,190. Volume first comprises—


1. The Annunciation of Zacharias; imperfect. Fol. 1 *a*.—Homily of John Chrysostom, אַרבען [אַרבע] יום קודם ליל הבכורה  
אין שנה הא' [יחידה] וצו זכריה  
[עלמה]. Fol. 1 *a*. See Add. 14,515,  
fol. 2 *b*.

2. The Annunciation of the blessed Virgin; imperfect. Fol. 4 *a*.—~~ἄνθρα~~ of Ephraim. Fol. 5 *a*.—~~ἄνθρα~~ on the Angel and Mary. Fol. 5 *b*.

3. The Nativity of our Lord; imperfect. Fol. 6 *a*.—Homily of Gregory Nyssen. Fol. 8 *a*. See Opera, ed. Par. 1638, t. iii., p. 339.—Homily of Gregory Nazianzen; imperfect. Fol. 11 *a*. See Opera, t. i., p. 663.—Fragment of a homily. Fol. 12 *a*.—Homily of John Chrysostom; imperfect. Fol. 13 *a*. See Opera, t. vi., p. 459.—The hundred and first homily of Severus; imperfect. Fol. 16 *b*.—Fragment of a homily. Fol. 21 *a*.—Prose homily of Jacob of Batnae. Fol. 21 *b*.




4. The Commemoration of the blessed Virgin; imperfect. Fol. 23 *a*.— Fol. 25 *b*.—Fragment of a homily. Fol. 31 *a*.

5. The Massacre of the Innocents. Fol.  
32 a. — The eighth homily of Severus. Fol.  
34 a.

6. The Epiphany; imperfect. Fol. 36 *a*.— Fol. 40 *a*.—Homily of Gregory Nazianzen. Fol. 43 *a*. See Opera, t. i., p. 677. Homily of John Chrysostom. Fol. 49 *b*. See Opera, t. ii., p. 433.—Tenth homily of

Severus. Fol. 56 b.—Homily of Antipater of Bostra, **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ ⲁⲛⲧⲓⲡⲁⲧⲉⲣ ⲁⲛⲧⲓⲡⲁⲧⲉⲣ**  
**ⲁⲛⲧⲓⲡⲁⲧⲉⲣ ⲁⲛⲧⲓⲡⲁⲧⲉⲣ ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** : **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ**  
**ⲁⲛⲧⲓⲡⲁⲧⲉⲣ**, beginning : : **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ**  
**ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** . **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ**  
**ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** . **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** : **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ**  
**ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** . **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ**  
**ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** . **ⲁⲛⲧⲓⲡⲁⲧⲉⲣ** . Fol. 60 b.—Prose homily of  
Jacob of Batnae. Fol. 62 a.

7. The Commemoration of S. John the Baptist. Fol. 65 *b*.—Homily of John Chrysostom on the decollation of S. John the Baptist. Fol. 67 *b*. See Opera, t. viii., p. 986—8, and Add. 14,515, fol. 150 *b*.

8. The Nativity of S. John the Baptist. Fol. 70 *a*.—. Fol. 71 *a*.—Thirty-second homily of Severus,  . Fol. 72 *a*.

[illegible]

10. The Presentation in the Temple; imperfect. Fol. 88 *a*.—Fragments of a homily. Fol. 89 *a*.

11. Lent; imperfect. Fol. 91 *b*.—Portions of two homilies of Basil. Fol. 100 *a*. See Opera, t. ii., pp. 1 and 14.—Fragments of homilies. Fol. 103 *a*.—Homily on the Forty Martyrs, imperfect. Fol. 110 *a*.—Fragment of the xxxv<sup>th</sup> homily of John Chrysostom on the Gospel of S. Matthew. Fol. 119 *a*. See Opera, t. vii., p. 354, from the words καὶ ὅσα ἀν πάθῃ, οὐδὲν ἡγήσεται ἀνάξιον πεπονθέναι.—











1. The Annunciation of Zacharias. Fol. 1 *b*.

2. The Annunciation of the Virgin; imperfect. Fol. 3 *a*.—At the conclusion of this order, fol. 4 *b*, there is written in a more recent hand: *לִי בְּיָמֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ*, “look for the Order of the Visit (of Mary to Elisabeth) behind thee on the first leaf of the book, and for the Birth of John (the Baptist) and the Revelation of Joseph on the last leaf.” The first named order is actually written by the same hand on fol. 1 *a*; the others have been lost along with the latter portion of the manuscript.

3. The Nativity of our Lord. Fol. 4 *b*.—*לִי בְּיָמֵינוּ* of Ephraim, fol. 9 *b*; *לִי בְּיָמֵינוּ*, fol. 14 *a*.

4. The Commemoration of the blessed Virgin. Fol. 17 *b*.—*לִי בְּיָמֵינוּ*, fol. 20 *b*; *לִי בְּיָמֵינוּ*, fol. 23 *a*.

5. The Massacre of the Innocents. Fol. 26 *a*.

6. The Epiphany. Fol. 30 *b*.—*לִי בְּיָמֵינוּ*, fol. 37 *b*; canticle on our Lord and S. John, fol. 40 *b*; hymns on the baptismal font, *לִי בְּיָמֵינוּ* *לִי בְּיָמֵינוּ*, fol. 47 *b*; *לִי בְּיָמֵינוּ* *לִי בְּיָמֵינוּ*, fol. 48 *b*; *לִי בְּיָמֵינוּ* *לִי בְּיָמֵינוּ*, fol. 50 *a*.

7. The Commemoration of S. John the Baptist, *לִי בְּיָמֵינוּ* *לִי בְּיָמֵינוּ* *לִי בְּיָמֵינוּ*. Fol. 51 *a*.

8. The Decollation of S. John the Baptist. Fol. 54 *b*.

9. The Commemoration of S. Simeon the Aged. Fol. 57 *b*.

10. Lent.

*לִי בְּיָמֵינוּ* *לִי בְּיָמֵינוּ* *לִי בְּיָמֵינוּ*. Fol. 61 *b*.

*לִי בְּיָמֵינוּ* .. .. Fol. 78 *a*.

*לִי בְּיָמֵינוּ* .. .. Fol. 80 *b*.

*לִי בְּיָמֵינוּ* .. .. Fol. 83 *b*.

*לִי בְּיָמֵינוּ* *לִי בְּיָמֵינוּ* *לִי בְּיָמֵינוּ*. Fol. 86 *a*.

*לִי בְּיָמֵינוּ* *לִי בְּיָמֵינוּ* *לִי בְּיָמֵינוּ*. Fol. 103 *b*.

11. The Forty Martyrs. Fol. 106 *a*.

12. Palm Sunday. Fol. 109 *a*.

13. Passion (*or* Holy) Week. Fol. 119 *a*.—Monday, fol. 119 *a*; Tuesday, fol. 130 *b*; Wednesday, fol. 139 *a*. Imperfect.

Additional hymns and prayers have been written here and there on the margins by two or three later hands.

[Add. 14,511.]

## CCCXII.

Vellum, about 8½ in. by 5½, consisting of 144 leaves, some of which are much stained and torn, especially foll. 43, 134, and 141—144. The quires, signed with letters, are at present only 15 in number. The first six quires, the eighth, and several at the end of the volume, are altogether lost; and leaves are missing after foll. 1, 2, 3, 4, 14 and 22. There are from 19 to 24 lines in each page. This volume, which is palimpsest throughout, is written in a good, regular hand of the x<sup>th</sup> cent., and contains—

Choral Services for the principal festivals of the whole year, consisting of *לִי בְּיָמֵינוּ*, *לִי בְּיָמֵינוּ*, etc., ascribed to Ephraim and Jacob.

1. The Nativity of our Lord, *לִי בְּיָמֵינוּ* of Ephraim; imperfect. Fol. 1 *a*.

2. The Commemoration of the blessed Virgin, *לִי בְּיָמֵינוּ* *לִי בְּיָמֵינוּ*; imperfect. Fol. 3 *b*.

3. The Massacre of the Innocents. Fol. 8 *a*.

4. The Epiphany; imperfect. Fol. 12 *b*.—*לִי בְּיָמֵינוּ* of Ephraim, fol. 23 *a*; *לִי בְּיָמֵינוּ* on our Lord and S. John, fol. 41 *b*.—Fol. 36 *b* has been designedly left blank by the scribe.

5. The Commemoration of S. John the Baptist. Fol. 44 *b*.—*לִי בְּיָמֵינוּ*, fol. 48 *b*.

6. The Presentation in the Temple. Fol. 51 *b*.—*לִי בְּיָמֵינוּ* on S. Simeon the Aged, fol. 57 *b*; *לִי בְּיָמֵינוּ*, fol. 58 *b*.

c. A manuscript written in a good Estrangēla of the vi<sup>th</sup> or vii<sup>th</sup> cent. Foll. 1—35. It appears to contain discourses of Jacob of Batnae, but enough of the text has not been deciphered to make this quite certain.

CCCXIII.

Vellum, about  $8\frac{1}{2}$  in. by  $5\frac{3}{8}$ , consisting of 191 leaves. The quires, 21 in number, are signed with letters. Leaves are wanting after foll. 144, 170, and 171. There are from 25 to 30 lines in each page, except in the last quire, where the number varies from 20 to 23. The greater part of this volume, foll. 1—180, is written in a small, neat hand of the x<sup>th</sup> cent.; the last quire, foll. 181—189,

10. **ἡ ἁγία ἑορτή τῶν ἑορτῶν**,  
order of the holy Festival of the Lights  
(τὰ φῶτα), i.e. of the Epiphany. Fol. 31 b.\*

\* The letters ϰ, Ϭ, ϭ, ϧ, Ϩ, ϩ, Ϫ and ϫ, which often appear on the margins, from fol. 34 onwards, denote the different tones (ᾠχαι) according to which the hymns are to be chanted.

11. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ ܕܝܠܕܐ, order of the Decollation of S. John (the Baptist). Fol. 40 *b*.

12. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ ܕܝܠܕܐ, order of S. Stephen the proto-martyr. Fol. 44 *a*.

13. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ ܕܝܠܕܐ, order of Basil and Gregory. Fol. 46 *a*.

14. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ ܕܝܠܕܐ, order of the Entrance of our Lord into the Temple (i.e. the Presentation). Fol. 48 *b*.

15. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ ܕܝܠܕܐ, of the holy Mār Severus the patriarch. Fol. 52 *b*.

16. :ܐܘܬܢܐ ܕܝܗܢܐ :ܐܘܬܢܐ :ܐܘܬܢܐ, order of anthems for the holy Fast of the Forty (Days), i.e. Lent.

*a.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 55 *b*.

*b.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 57 *b*.

*c.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 62 *b*.

*d.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 64 *b*.

*e.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 69 *a*.

*f.* ܐܘܬܢܐ :ܐܘܬܢܐ :ܐܘܬܢܐ. Fol. 71 *a*.

*g.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 76 *b*.

*h.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 79 *a*.

*i.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 84 *a*.

*j.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 87 *a*.

*k.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 91 *a*.

17. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ ܕܝܠܕܐ, order of anthems of the forty holy Martyrs (of Sebaste). Fol. 94 *a*.

18. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ ܕܝܠܕܐ, order of anthems of Lazarus of Bethany. Fol. 96 *b*.

19. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ ܕܝܠܕܐ

order of anthems for the week preceding Palm-Sunday. Fol. 98 *b*.

20. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ ܕܝܠܕܐ, anthems for Palm-Sunday. Fol. 103 *b*.

21. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ, for the Passion of the Redeemer.

*a.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 107 *a*.

*b.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 108 *b*.

*c.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 109 *b*.

*d.* *a.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 110 *b*.

*β.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ, order of the Consecration of the holy Chrism (μύρον). Fol. 112 *b*.

*γ.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ, order of the Washing (of Feet). Fol. 114 *b*.

*e.* *a.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 115 *a*.

*β.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ, order of the Adoration of the holy Cross. Fol. 116 *b*.

*f.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 116 *b*.

22. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ, order of Syrian anthems for the Resurrection, complete in eight tones.

*a.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 118 *a*.

*b.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 121 *a*.

*c.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 124 *b*.

*d.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 127 *a*.

*e.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 129 *b*.

*f.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 132 *a*.

*g.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 133 *b*.

*h.* ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ. Fol. 136 *a*.

23. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ, order of the New Sunday (ἡ καινὴ or νέα κυριακή, Low Sunday), and of S. Thomas the Apostle. Fol. 139 *a*.

24. ܐܘܬܢܐ ܕܝܗܢܐ ܕܝܠܕܐ, anthems for the Ascension of our Lord to Heaven. Imperfect. Fol. 143 *a*.

\* Apparently the plural of ἡγάδιον, a diminutive from ἡγος. See Dr. Payne Smith's Thesaurus, coll. 175, 176.



ܡܠܝܚܐ . ܡܠܝܚܐ ܕܥܡ ܕܥܡܝܢܐ ܕܥܡ  
(sic) ܡܠܝܚܐ . ܡܠܝܚܐ ܕܥܡܝܢܐ (sic) ܡܠܝܚܐ  
(sic) ܡܠܝܚܐ . ܡܠܝܚܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ  
ܡܠܝܚܐ . ܡܠܝܚܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

On fol. 183 *b*, at the foot of the page, there is a drawing of a dove.

Large portions of this volume are palimpsest, but the older Syriac text is no longer legible.

[Add. 12,145.]

### CCCXIV.

Two vellum leaves, about  $7\frac{1}{4}$  in. by  $5\frac{3}{8}$ . The writing is neat and regular, of the *x*<sup>th</sup> cent., with from 25 to 27 lines in each page. They contain—

Hymns and canons for Lent, ܡܠܝܚܐ ܕܥܡܝܢܐ; the Resurrection, ܡܠܝܚܐ ܕܥܡܝܢܐ; the Commemoration of the blessed Virgin, the martyrs, saints, and the dead, ܡܠܝܚܐ ܕܥܡܝܢܐ [ܡܠܝܚܐ] ܕܥܡܝܢܐ ܕܥܡܝܢܐ . ܡܠܝܚܐ

[Add. 14,667, foll. 70, 71.]

### CCCXV.

Three vellum leaves, about  $6\frac{7}{8}$  in. by  $5\frac{1}{4}$ . They contain ܡܠܝܚܐ, or anthems, for the Nativity, the Massacre of the Innocents, and the Epiphany, written in a fair hand of the *x*<sup>th</sup> or *xi*<sup>th</sup> cent., with 23 or 24 lines in each page. These leaves have the appearance of being palimpsest.

[Add. 14,525, foll. 25—27.]

### CCCXVI.

Eighteen vellum leaves, about  $7\frac{1}{4}$  in. by  $5\frac{3}{8}$  (Add. 14,525, foll. 28—45). The writing is good and regular, of the *x*<sup>th</sup> or *xi*<sup>th</sup> cent.,

with from 16 to 23 lines in each page. They formed part of—

A volume, containing anthems and hymns (ܡܠܝܚܐ ܕܥܡܝܢܐ) for the festivals of the whole year.

1. The Epiphany; first order, very imperfect, fol. 28 *a*; second order, ܡܠܝܚܐ ܕܥܡܝܢܐ, imperfect, fol. 28 *a*.

2. The Commemoration of S. John the Baptist; imperfect. Fol. 31 *a*.

3. The Presentation of our Lord in the Temple and the Commemoration of S. Simeon the Aged; imperfect. Fol. 32 *a*.

4. The forty Martyrs; imperfect. Fol. 33 *a*.

5. Lent; imperfect. Fol. 37 *b*.

These leaves have the appearance of being palimpsest.

[Add. 14,525, foll. 28—45.]

### CCCXVII.

Ten vellum leaves, about  $7\frac{1}{4}$  in. by  $5\frac{3}{8}$  (Add. 14,525, foll. 46—55). The writing is good and regular, of the *x*<sup>th</sup> or *xi*<sup>th</sup> cent., with from 23 to 26 lines in each page. They formed part of—

A volume, containing canons and anthems for the festivals of the whole year.

1. Lent; imperfect. Fol. 46 *a*.

2. The forty Martyrs. Fol. 49 *a*.

3. Lazarus of Bethany. Fol. 52 *b*.

4. Palm Sunday; imperfect. Fol. 53 *b*.

[Add. 14,525, foll. 46—55.]

### CCCXVIII.

Vellum, about  $13\frac{1}{4}$  in. by  $8\frac{3}{8}$ , consisting of 178 leaves, many of which are stained and soiled. Foll. 140—159 have been torn and afterwards repaired with paper. The quires, signed with letters, were originally 19 in number, but the sixth is now lost. Each page is divided into two columns, of from

32 to 42 lines. The greater part of this volume (foll. 1—159) is written in a good hand of the x<sup>th</sup> or xi<sup>th</sup> cent.; but the last two quires (foll. 160—178) are dated A. Gr. 1477, A.D. 1166. It contains—

Hymns for the services of the whole year. Title, fol. 1*b*: *Ἕκκαθ' ἡμέρας ὁμιλῶντες τὸν Κύριον* : *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* *καὶ τὴν ἑσπέρην καὶ τὴν ὥριν* . *ἡμεῖς*

Among them are *ᾠδὴ*, *ᾠδὴ*, *ᾠδὴ*, and prayers, ascribed to Ephraim and Jacob of Batnae. The collection is divided into two parts, foll. 1—88 *b* and foll. 88 *b*—177 *a*.

1. The Consecration of the Church, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 1 *b*; *ᾠδὴ*, fol. 2 *b*.

2. The Annunciation of Zacharias, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 3 *b*; *ᾠδὴ*, fol. 4 *b*.

3. The Annunciation of the blessed Virgin, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 5 *b*; *ᾠδὴ*, fol. 6 *b*.

4. The Visit of Mary to Elisabeth, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 7 *b*.

5. The Nativity of S. John the Baptist, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 8 *b*; *ᾠδὴ*, fol. 9 *b*.

6. The Revelation of S. Joseph, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 10 *b*.

7. The Nativity of our Lord, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 12 *a*; *ᾠδὴ*, fol. 16 *b*; *ᾠδὴ*, fol. 17 *b*; canticle on Mary and the Magi, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 20 *b*.

8. The Commemoration of the blessed Virgin, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 21 *b*; *ᾠδὴ*, fol. 25 *a*; *ᾠδὴ*, fol. 25 *b*; canticles on the Virgin, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 27 *b*.

9. The Massacre of the Innocents, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 28 *b*.

10. The Commemoration of Basil and Gregory, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 30 *a*.

11. The Epiphany, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 31 *a*; *ᾠδὴ*, fol. 35 *a*; *ᾠδὴ*, fol. 35 *b*; canticle on S. John the Baptist, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 39 *a*.

12. The Decollation of S. John the Baptist, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 40 *a*; *ᾠδὴ*, fol. 41 *a*; *ᾠδὴ*, fol. 42 *a*.

13. The Commemoration of S. Stephen, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 42 *b*.

14. S. Simeon and the Presentation, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 44 *a*; *ᾠδὴ*, fol. 44 *b*.

15. The Commemoration of Bar-sauma, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 45 *b*; *ᾠδὴ*, fol. 46 *b*.

16. The Commemoration of Severus, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 47 *b*.

17. The Wedding at Cana of Galilee, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 48 *b*.

18. Lent, *ᾠδὴ* *ἡμεῖς καὶ οἱ ἄγγελοι καὶ οἱ ἁγιοὶ* *ἀσπάζομεν τὸν Κύριον* .—*ᾠδὴ*, fol. 49 *a*.

Of the services for the first week only a small fragment remains. Fol. 49 *b*.

The services for the second week are imperfect at the beginning. Fol. 50 *a*.

The third week. Fol. 55 *b*.

The fourth week. Fol. 63 *a*.

The fifth week. Fol. 70 *b*.

The sixth Sunday in Lent. Fol. 78 *a*.

19. The Commemoration of the forty









1. *a.* **ܠܐ . ܠܬܝܢܐ ܕܡܢܐ ܠܡܢܐ ܠܡܢܐ**  
ܡܢܐ ܡܢܐ ܡܢܐ, order of canons for the  
Dedication of the Church, not written in its  
proper place. Fol. 1 *b*.

*b.* **ܠܬܝܢܐ ܕܡܢܐ ܠܡܢܐ ܠܡܢܐ**, second  
order for the same occasion. Fol. 2 *b*.

*c.* **ܠܬܝܢܐ ܕܡܢܐ ܠܡܢܐ ܠܡܢܐ**, order  
of propitiation and confession of faith. Fol.  
4 *a*.

*d.* **ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**  
(sic) **ܡܢܐ**, canon for the same occasion,  
seventh tone. Fol. 5 *b*.

*e.* **ܠܬܝܢܐ ܕܡܢܐ ܠܡܢܐ ܠܡܢܐ**, canon on  
Zacharias the priest. Fol. 6 *b*.

These two canons are in a more recent  
hand.

2. *a.* **ܠܬܝܢܐ . ܠܬܝܢܐ ܡܢܐ ܡܢܐ**  
**ܡܢܐ ܡܢܐ ܡܢܐ**, order of the Conse-  
cration of the Church, on the first Sunday  
of the second Teshrin. Fol. 7 *b*. But on  
fol 9 *b* we read **ܠܬܝܢܐ ܡܢܐ ܡܢܐ**  
**ܡܢܐ ܡܢܐ ܡܢܐ**, which is celebrated on  
the second Sunday of the first Teshrin.

*b.* **ܠܬܝܢܐ . ܠܬܝܢܐ ܡܢܐ ܡܢܐ**  
**ܡܢܐ ܡܢܐ ܡܢܐ**, order of  
the Dedication of the Church, celebrated on  
the third Sunday of the first Teshrin. Fol.  
9 *b*.—**ܠܬܝܢܐ**, fol. 11 *b*.

*c.* **ܠܬܝܢܐ ܕܡܢܐ ܠܡܢܐ ܠܡܢܐ**  
**ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**, order of propitia-  
tion and confession of faith, and against  
heresies; celebrated on the fourth Sunday of  
the first Teshrin. Fol. 12 *a*.—**ܠܬܝܢܐ**  
**ܠܬܝܢܐ**, fol. 14 *b*. On fol. 16 *a* the  
orthodox teachers (**ܡܢܐ ܡܢܐ**, **ܡܢܐ**=**ܡܢܐ**)  
are blessed by name, viz. Ignatius, Atha-  
nasius, Basil, and Gregory (Nazianzen);  
whilst Diodorus (of Tarsus), Theodore (of  
Mopsuestia), Nestorius, Leo (the first,  
bishop of Rome), Marcion, Eutyches, Julian  
(of Halicarnassus), Narses, and Bar-šaumā,  
are cursed as **ܡܢܐ ܡܢܐ**.—Fol. 16 *a*,  
**ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**

3. **ܠܬܝܢܐ . ܠܬܝܢܐ . ܠܬܝܢܐ ܠܬܝܢܐ**  
**ܠܬܝܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**, order of  
canons, hymns, madrašhē, and prayers for the  
Annunciation of Zacharias. Fol. 17 *a*.—  
**ܠܬܝܢܐ**, foll. 20 *a*, 21 *b*; **ܠܬܝܢܐ**, fol.  
23 *a*.

4. **ܠܬܝܢܐ ܕܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**  
**ܡܢܐ**, order of the Annunciation of Mary,  
the Mother of God. Fol. 31 *a*.—**ܠܬܝܢܐ**,  
foll. 34 *b*, 35 *a*; **ܠܬܝܢܐ**, foll. 36 *b*, 39 *a*.

5. **ܠܬܝܢܐ ܕܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**  
**ܡܢܐ**, order of the Visit of Mary to  
Elisabeth. Fol. 47 *b*.—**ܠܬܝܢܐ**, foll. 49 *b*,  
50 *a*; **ܠܬܝܢܐ**, fol. 50 *b*.

6. **ܠܬܝܢܐ ܕܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**  
order of the Nativity of S. John the Baptist.  
Fol. 56 *a*.—**ܠܬܝܢܐ**, foll. 58 *a*, 59 *b*.

7. **ܠܬܝܢܐ ܕܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**, order of the  
Revelation of S. Joseph. Fol. 65 *a*.—  
**ܠܬܝܢܐ**, fol. 67 *a* and *b*; **ܠܬܝܢܐ**, fol.  
67 *a*; **ܠܬܝܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**,  
fol. 68 *a*.

8. **ܠܬܝܢܐ ܕܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**  
**ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**, order of the festival (**ܡܢܐ ܡܢܐ**) of the  
Nativity of our Lord, etc. Fol. 72 *b*.—  
**ܠܬܝܢܐ**, foll. 76 *b*, 83 *a*, 91 *b*, 97 *a*;  
**ܠܬܝܢܐ**, foll. 81 *a*, 97 *b*; **ܠܬܝܢܐ ܡܢܐ ܡܢܐ**  
**ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**, fol. 93 *b*.

9. **ܠܬܝܢܐ ܕܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**  
**ܡܢܐ ܡܢܐ**, order of the Mother of God,  
which is celebrated after the Nativity of our  
Lord. Fol. 109 *b*.—**ܠܬܝܢܐ**, foll. 112 *a*,  
118 *a*; **ܠܬܝܢܐ**, fol. 119 *a*.

10. **ܠܬܝܢܐ ܕܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**  
**ܡܢܐ ܡܢܐ**, order of the Infants, who were  
massacred by Herod. Fol. 124 *a*.—**ܠܬܝܢܐ**,  
foll. 126 *b*, 128 *b*; **ܠܬܝܢܐ**, fol. 129 *a*.

11. *a.* **ܠܬܝܢܐ ܕܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ**, order of  
the Epiphany. Fol. 134 *a*.—**ܠܬܝܢܐ**, foll.  
137 *a*, 141 *b*, 144 *b*; **ܠܬܝܢܐ**, foll. 140 *b*,  
144 *a*, 145 *b*, 146 *a*.







ܠܟܠܝܢ ܡܫܬܥܬܝܢ, fol. 265 b; ܠܬܠܬܝܢ, fol. 268 a, 275 a and b, 277 b; ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ, fol. 280 a.

g. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of the Adoration of the Cross. Fol. 281 a.

h. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of the Saturday of Annunciation. Fol. 283 b.—ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, fol. 287 a; ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, fol. 289 a; ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ, fol. 291 b; ܠܬܠܬܝܢ, fol. 291 b, 299 a.—On fol. 299 b, at the end of the last *madrāshā*, we find the rubric: ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ.

ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ.

ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ.

6. Orders of the Resurrection, ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ. They are eight in number, but the first, second, and sixth, are wanting.

a. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ, third order; imperfect. Fol. 300 a.—ܠܬܠܬܝܢ, fol. 300 a.

b. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ, fourth order. Fol. 303 a.—ܠܬܠܬܝܢ, fol. 304 b, 305 a.

c. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ, fifth order; imperfect. Fol. 308 a.—ܠܬܠܬܝܢ, fol. 309 b.

d. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ, seventh order; imperfect. Fol. 311 a.

e. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ, eighth order; imperfect. Fol. 313 b.—ܠܬܠܬܝܢ, fol. 315 a and b.

7. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of the Friday of the Confessors; imperfect. Fol. 318 b.

8. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of the New Sunday; imperfect. Fol. 323 a.—ܠܬܠܬܝܢ, fol. 324 b, 325 b.

9. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of the Ascension of our Lord to Heaven; imperfect. Fol. 329 b.—ܠܬܠܬܝܢ, fol. 330 a.

10. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of the Feast of pentecost; imperfect. Fol. 334 a.

11. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of S. Peter, the chief of the Apostles;

imperfect. Fol. 337 a.—ܠܬܠܬܝܢ, fol. 337 b.—On fol. 338 b we read ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, “whose commemoration takes place on the 28<sup>th</sup> of Hāzīrān.”

12. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of S. Paul the Apostle, whose commemoration is on the 29<sup>th</sup> of Hāzīrān; imperfect. Fol. 338 b.

13. Order of S. John the Evangelist; imperfect. Fol. 340 a.

14. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of S. Thomas the Apostle; imperfect. Fol. 341.—ܠܬܠܬܝܢ, fol. 342 a.

15. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of the Apostles in general (Common of the Apostles); imperfect. Fol. 344 b.—ܠܬܠܬܝܢ, fol. 345 b, 346 b.

16. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of Sergius and Bacchus, the illustrious martyrs. Fol. 347 a.—ܠܬܠܬܝܢ, fol. 348 b.

17. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of Mār George, the illustrious and famous martyr; imperfect. Fol. 350 a.—ܠܬܠܬܝܢ, fol. 351 a.

18. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of Mār Quiricus, or Cyriacus, the martyr, and of his mother Julitta; imperfect. Fol. 353 b.

19. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of the Maccabees, Shamūni and her seven sons; imperfect. Fol. 354 a.

20. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of the Martyrs in general (Common of the Martyrs); imperfect. Fol. 354 b.

21. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order of the Decease of Mary the Mother of God; imperfect. Fol. 356 a.

22. ܠܬܠܬܝܢ ܡܫܬܥܬܝܢ ܠܟܠܝܢ, order

















by Jacob, fol. 150 *b*; and the order of the Adoration of the Cross, ܐܕܘܪܐܬܝܢ ܕܥܡܘܬܐ ܕܥܝܣܝܐ, fol. 153 *a*.

Saturday, ܐܬܝܬܝܢ ܕܥܝܣܝܐ. Fol. 155 *a*. Including the canticle on the Cherub and the Thief, ܐܬܝܬܝܢ ܕܥܝܣܝܐ ܕܥܝܣܝܐ, fol. 160 *b*.

10. The Sunday of the Resurrection, ܐܬܝܬܝܢ ܕܥܝܣܝܐ. Fol. 167 *a*. Including the ܐܬܝܬܝܢ ܕܥܝܣܝܐ, fol. 180 *a*.

11. New (or Low) Sunday, ܐܬܝܬܝܢ ܕܥܝܣܝܐ. Fol. 180 *b*.

12. The Ascension, ܐܬܝܬܝܢ ܕܥܝܣܝܐ. Fol. 186 *b*.

13. Pentecost, ܐܬܝܬܝܢ ܕܥܝܣܝܐ. Fol. 194 *b*.

14. The Invention of the Cross, ܐܬܝܬܝܢ ܕܥܝܣܝܐ. Fol. 202 *b*.

15. ܐܬܝܬܝܢ ܕܥܝܣܝܐ, cantus ad Magnificat; only a small fragment of the last canon remains. Fol. 209 *a*.

16. ܐܬܝܬܝܢ ܕܥܝܣܝܐ, an-  
themns for the ferial days of the week. Fol. 209 *a*.

17. Funeral services, ܐܬܝܬܝܢ ܕܥܝܣܝܐ; imperfect. Fol. 210 *b*.

[Add. 14,501.]

### CCCXXV.

Vellum, about 12½ in. by 8½, consisting of 71 leaves, many of which are much stained and torn. The quires, signed with letters, were originally 16 in number, but ܐ is now lost, and of the rest only ܐ and ܐ are complete. Each page is divided into two columns, of from 31 to 48 lines. It is written in a small, regular character, of about the xi<sup>th</sup> cent., and contains—

A collection of Choral Services for the festivals of the whole year, comprising many

hymns (ܐܬܝܬܝܢ, ܐܬܝܬܝܢ, ܐܬܝܬܝܢ, ܐܬܝܬܝܢ, ܐܬܝܬܝܢ, etc.) and prayers, ascribed to Ephraim and Jacob of Batnae.

1. The Dedication of the Church; imperfect. Fol. 1 *a*. In the *madrāshē* on fol. 1, Bardesanes, Manes, Arius, Theodore (of Mopsuestia), Diodorus (of Tarsus), Barsauma, Narses, Julian (of Halicarnassus), Eutyches, Marcion, Leo, and Nestorius, are cursed as heretics, their names being inverted in writing; whilst Ignatius, Athanasius, Basil, Gregory (Nazianzen), John (Chrysostom), Cyril, Dioscorus, Severus, Ephraim, Jacob (of Batnae), and Philoxenus, are lauded as orthodox teachers.

2. The Annunciation of the Virgin; imperfect. Fol. 3 *a*.—ܐܬܝܬܝܢ, fol. 3 *b*.

3. The Visit of Mary to Elisabeth, ܐܬܝܬܝܢ ܕܥܝܣܝܐ. Fol. 6 *b*.—ܐܬܝܬܝܢ, fol. 8 *a*.

4. The Nativity of S. John the Baptist, ܐܬܝܬܝܢ ܕܥܝܣܝܐ. Fol. 9 *a*.—ܐܬܝܬܝܢ, fol. 10 *a*.

5. The Revelation of S. Joseph, ܐܬܝܬܝܢ ܕܥܝܣܝܐ. Fol. 12 *b*.

6. The Nativity of our Lord; imperfect. Fol. 14 *a*.—ܐܬܝܬܝܢ ܕܥܝܣܝܐ, fol. 22 *b*; ܐܬܝܬܝܢ ܕܥܝܣܝܐ, fol. 23 *b*.

7. The Commemoration of the blessed Virgin; imperfect. Fol. 26 *a*.

8. The Massacre of the Innocents; imperfect. Fol. 30 *a*.

9. The Epiphany; imperfect. Fol. 34 *a*.—ܐܬܝܬܝܢ ܕܥܝܣܝܐ, fol. 34 *a*; ܐܬܝܬܝܢ ܕܥܝܣܝܐ, fol. 39 *a*; ܐܬܝܬܝܢ ܕܥܝܣܝܐ, fol. 43 *b*; ܐܬܝܬܝܢ ܕܥܝܣܝܐ, fol. 48 *b*.

10. The Commemoration of S. John the Baptist. Fol. 48 *b*.—ܐܬܝܬܝܢ, fol. 54 *a*.

11. The Presentation in the Temple, ܐܬܝܬܝܢ ܕܥܝܣܝܐ. Fol. 55 *a*.—ܐܬܝܬܝܢ, fol. 61 *b*.

12. The Forty Martyrs; imperfect. Fol. 63 *a*.









ܠܝܠܬ ܡܝܚܐ . ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ . ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 . ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ . (?) ܠܡܫܝܚܐ  
 \* ܠܡܫܝܚܐ , ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ , ܠܡܫܝܚܐ ܠܡܫܝܚܐ , ܠܡܫܝܚܐ  
 † ܠܡܫܝܚܐ , ܠܡܫܝܚܐ . (?) ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 . ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 . ܠܡܫܝܚܐ

[Add. 14,737, foll. 77—84.]

### CCCXXX.

Paper, about 7½ in. by 5½, consisting of 92 leaves, many of which are much torn, especially foll. 1—12, 73—77, 86, 87, 91, and 92. The quires, signed with letters, seem to have been about 26 in number (ܐ, fol. 66 a); but all before ܐ (fol. 12 a) are either wanting or very imperfect. There are also lacunæ after foll. 76, 77, and 78. The number of lines in each page varies from 21 to 32. This manuscript is written by three hands, dated A. Gr. 1495, A.D. 1184, and contains—

A collection of hymns, anthems, etc., for the Festivals of the whole year, ܠܡܫܝܚܐ  
 . ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ

1. Lent; very imperfect. Fol. 1 a.
2. Palm Sunday; very imperfect. Fol. 7 a.
3. Passion Week.

a. Wednesday, imperfect. Fol. 12 a.

b. Thursday, fol. 14 b.—ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ , ܠܡܫܝܚܐ , fol. 19 a; the Washing of Feet,  
 ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ , fol. 24 b.

c. Friday, fol. 24 b.—ܠܡܫܝܚܐ ܠܡܫܝܚܐ

ܠܡܫܝܚܐ ܠܡܫܝܚܐ, fol. 31 b; ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ , fol. 32 a; ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ , fol. 34 a; ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ , fol. 36 a; ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ , fol. 42 a; ܠܡܫܝܚܐ ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ , fol. 44 a;  
 the Adoration of the Cross, ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ ,  
 fol. 45 b.

d. Saturday, ܠܡܫܝܚܐ ܠܡܫܝܚܐ, fol. 45 b.—

ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ , fol. 47 b;  
 ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ , fol. 49 a.

4. The Commemoration of any one Saint,  
 ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ . Fol. 56 a.

5. The Decease of the blessed Virgin,  
 ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ .  
 Fol. 63 b.

6. The Resurrection of our Lord, ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ , in eight parts; very imperfect.  
 Fol. 66 a.

7. The Ascension; very imperfect. Fol.  
 77 a.

8. Pentecost; very imperfect. Fol. 78 a.

9. The Commemoration of the Apostles,  
 ܠܡܫܝܚܐ ܠܡܫܝܚܐ . Fol. 79 a.

10. The Feast of the holy Cross, ܠܡܫܝܚܐ  
 ܠܡܫܝܚܐ ܠܡܫܝܚܐ . Fol. 82 b.

11. The Transfiguration, . . . . . [ܠܡܫܝܚܐ]  
 ܠܡܫܝܚܐ ܠܡܫܝܚܐ . . . . . Fol. 87 a.

12. A Calendar of Feasts and Saints' Days,  
 ܠܡܫܝܚܐ ܠܡܫܝܚܐ ܠܡܫܝܚܐ . Fol. 91 a.

On fol. 92 b there is a note, stating that this manuscript was written, in the year 1495 (A.D. 1184), by the deacon Rabban John, the deacon Rabban Zākhē, and a priest, whose name has been erased, for the use of the priest Rabban Šalibā, from the village of ܠܡܫܝܚܐ \* in Tūr 'Abdin.

\* Michael the Great. See Assemani, Bibl. Or., t. ii., p. 362; Le Quien, Or. Christ., t. ii., col. 1389.

† John V., of Sērūg. See Assemani, Bibl. Or., t. ii., p. 452; Le Quien, Or. Christ., t. ii., col. 1548.

\* This name is indistinct, some one having smeared it over with red paint, and substituted for it on the margin that of ܠܡܫܝܚܐ .







35. The Transfiguration, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 153 a.

36. The Commemoration of Domitius, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 157 a.

37. The Decease of the blessed Virgin, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 161 a.

38. The Decollation of S. John the Baptist. Fol. 165 a.

39. The Commemoration of Sharbil, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 167 b.

40. The holy Angels, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 171 a.

41. The Festival of the holy Cross, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 174 a.

42. The Commemoration of Sergius and Bacchus, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 177 b.

43. Of Mār Nūhrā, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 182 a.

44. Of the blessed Virgin, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 185 b.

45. Of any one Saint, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 190 a.

46. Of the Martyrs, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 194 a.

47. Of the Dead. Fol. 198 a.

48. A daily order of Repentance, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 202 b.

49. Lessons from the Pauline Epistles for various festivals, etc.: ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 208 b.

Colophon, fol. 245 a: ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

On the same page there is a note, giving the date, A. Gr. 1574, A.D. 1263. ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. (sic) ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

On fol. 1 a there is an Arabic note, of the same age as the manuscript, stating that it was a *wakf* or donation to the convent of S. Mary Deipara: وقفاً موبداً وحبساً مشيداً علي دير  
الست تعرف بالسرياني الخ

In three places we find that readers have recorded their names; viz.

On fol. 3 a, one Joseph, يا رب اغفر خطيت يوسف ابن الشعيده (?)

On fol. 116 a, Ibrāhīm, the son of the priest 'Isā, يا رب اغفر خطيت ابراهيم ابن القسيس عيسي

And on fol. 119 b, 'Amir ibn Mansūr of Hims, اذكر يا رب عبدك الخاطي المسكين عامر ابن منصور الحمصي  
[Add. 14,701.]

### CCCXXXVI.

Twenty-four paper leaves, about 7½ in. by 5½, all much torn and stained with oil (Add. 14,738, foll. 37—60). There are from 24 to 28 lines in each page. The writing is good and regular, of the xiii<sup>th</sup> cent. They are—

Part of a Choral Service-book, containing hymns and prayers (ܬܠܬܝܢ ܕܡܝܬܐ) for the festivals of the whole year; viz.

1. The Commemoration of Basil and Gregory; imperfect at the beginning. Fol. 37 a.

2. The Epiphany, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 39 b.

3. The Decollation of S. John the Baptist, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 44 b.

4. The Commemoration of S. Stephen, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 47 b.

5. The Presentation of our Lord in the Temple, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 51 a.

6. The Commemoration of Bar-šaumā, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 54 a.

7. Of Severus of Antioch, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. Fol. 57 b.

8. Of Priests, ܬܠܬܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ; imperfect. Fol. 60 b.

[Add. 14,738, foll. 37—60.]









49. Peter, patriarch of Alexandria. Fol.  
205 b.

51. Porphyry, ܡܡܪܝܝܐ, patriarch of Antioch; 1<sup>st</sup> of the first Kānūn. Fol. 211 b.

[illegible]

After it, there is noted the date of the martyrdom of S. Paul, precisely as in Add. 14,504, fol. 9 b.

CCCXL.

Vellum, about  $8\frac{1}{4}$  in. by  $5\frac{1}{8}$ , consisting of 212 leaves, some of which are slightly

stained and torn. The quires, apparently 22 in number, have no signatures. There are from 22 to 30 lines in each page. This volume, which is palimpsest throughout, is written in a good current hand of the x<sup>th</sup> or xi<sup>th</sup> cent., and contains—

A collection of Greek and Syriac Canons and Troparia, for the circle of the whole year—

1. The Annunciation of Zacharias; imperfect at the beginning. Fol. 1 *a*.
2. The Annunciation of the blessed Virgin. Fol. 3 *a*.
3. The Nativity of S. John the Baptist. Fol. 8 *a*.
4. The Revelation of the Angel to S. Joseph, *ܡܪܝܝܡ ܕܐܠ ܝܫܥ ܡܠܟ ܕܝܫܥ*. Fol. 10 *b*.
5. The Nativity of our Lord. Fol. 14 *b*.
6. The Commemoration of the blessed Virgin. Fol. 28 *a*.
7. The Commemoration of S. Stephen. Fol. 32 *a*.
8. The Massacre of the Innocents. Fol. 34 *a*.
9. The Commemoration of Basil and Gregory. Fol. 35 *b*.
10. The Epiphany, *ܡܝܬܪܝܬܐ ܕܡܝܬܪܝܬܐ*. Fol. 38 *a*.
11. The Decollation of S. John the Baptist. Fol. 55 *b*.
12. The Presentation in the Temple. Fol. 60 *a*.
13. The Commemoration of Severus of Antioch, *ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*. Fol. 68 *a*.
14. Of Priests, *ܡܪܝܬܐ ܕܡܪܝܬܐ*. Fol. 70 *b*.
15. Of the Dead. Fol. 72 *b*.
16. Of Theodore, *ܡܪܝܬܐ ܕܡܪܝܬܐ*. Fol. 75 *a*.
17. Lent. Fol. 76 *b*.—On the Miracles, fol. 91 *b*; for the Sundays in Lent, fol. 94 *a*; troparia, fol. 103 *b*.
18. The forty Martyrs. Fol. 104 *b*.
19. Palm Sunday. Fol. 107 *b*.

20. Passion (or Holy) Week.—Monday, fol. 113 *a*; Tuesday, fol. 114 *b*; Wednesday, fol. 115 *a*; Thursday, fol. 116 *b*; the consecration of the Chrism, *ܡܪܝܬܐ ܕܡܪܝܬܐ*, fol. 119 *b*; Friday, (sic) *ܡܪܝܬܐ ܕܡܪܝܬܐ*, fol. 121 *b*; Saturday, *ܡܪܝܬܐ ܕܡܪܝܬܐ*, fol. 127 *b*.

21. The Resurrection. Fol. 129 *a*.
22. The Ascension. Fol. 169 *b*.
23. Pentecost, *ܡܪܝܬܐ ܕܡܪܝܬܐ* : *ܡܪܝܬܐ ܕܡܪܝܬܐ* (sic) *ܡܪܝܬܐ ܕܡܪܝܬܐ*. Fol. 173 *b*.
24. New (or Low) Sunday, *ܡܪܝܬܐ ܕܡܪܝܬܐ*. Fol. 179 *b*.
25. The Adoration of the Cross, *ܡܪܝܬܐ ܕܡܪܝܬܐ*. Fol. 185 *b*.
26. The Commemoration of Sergius and Bacchus. Fol. 192 *b*.
27. Of Menas, *ܡܪܝܬܐ ܕܡܪܝܬܐ*. Fol. 194 *b*.
28. Of Barbara and Juliana. Fol. 197 *a*.
29. Of Achudemes, *ܡܪܝܬܐ ܕܡܪܝܬܐ*. Fol. 198 *b*.
30. Of Simeon Stylites, *ܡܪܝܬܐ ܕܡܪܝܬܐ* (sic) *ܡܪܝܬܐ ܕܡܪܝܬܐ*. Fol. 200 *a*.
31. Of all Martyrs, *ܡܪܝܬܐ ܕܡܪܝܬܐ*; imperfect at the end. Fol. 202 *b*.

This volume is palimpsest (with the exception of foll. 109—112), and comprises portions of two older manuscripts.

*a*. A manuscript of the book of Judges, according to the Peshittā version, written in a fine large Estrangēlā of the vi<sup>th</sup> cent. Foll. 139—205. The running title, *ܡܪܝܬܐ*, is still visible on foll. 167 *a*, at the foot; 190 *a*, at the foot; 193 *b*, at the top; and 194 *a*, at the foot.

*b*. A manuscript written in a neat Estrangēlā of the vii<sup>th</sup> or viii<sup>th</sup> cent. The contents appear to be liturgical (sedras, prayers, etc.). For example, a section begins on fol. 44 *b* with the words: *ܡܪܝܬܐ ܕܡܪܝܬܐ ܡܪܝܬܐ ܕܡܪܝܬܐ*, *ܡܪܝܬܐ ܕܡܪܝܬܐ*, *ܡܪܝܬܐ ܕܡܪܝܬܐ*; and another, on fol. 50 *a*, with the words: *ܡܪܝܬܐ ܕܡܪܝܬܐ* : *ܡܪܝܬܐ ܕܡܪܝܬܐ*.





ἁγίου Ἰωάννου τοῦ Βαπτιστῆ. Imperfect.  
Fol. 10 b.

4. The Nativity of S. John the Baptist,  
ἁγίου Ἰωάννου τοῦ Βαπτιστῆ. Fol. 15 a.

5. The Commemoration of Barbara, ἁγίας  
Βαρβάρας. Fol. 20 b.

6. The Revelation of S. Joseph, ἁγίου  
Ἰωσήφ. Fol. 25 b.

7. The Nativity of our Lord, ἡμετέρα  
γεννησις. Fol. 31 a.

8. The Commemoration of the blessed  
Virgin, ἁγίας Θεοτόκου. Fol. 59 b.

9. Another order of the Commemoration  
of the blessed Virgin, for the month of Iyār,  
ἁγίας Θεοτόκου. Fol. 65 a.

10. The Massacre of the Innocents, ἁγίων  
Βασιλίου καὶ Γρηγορίου. Fol. 71 a.

11. The Commemoration of Basil and  
Gregory, ἁγίων Βασιλίου καὶ Γρηγορίου. Fol. 76 b.

12. The Epiphany, ἡμετέρα ἐπιφάνεια.  
Fol. 84 b.

13. The Decollation of S. John the Bap-  
tist, ἁγίου Ἰωάννου τοῦ Βαπτιστῆ. Fol. 110 a.

14. The Commemoration of S. Stephen,  
ἁγίου Στεφάνου. Fol. 115 a.

15. The Presentation of our Lord in the  
Temple, ἡμετέρα παρουσία. Fol. 120 a.

16. The Commemoration of Bar-šaumā,  
ἁγίου Βαρσαύμα. Fol. 128 a.

17. The Commemoration of Severus,  
ἁγίου Σεβαστιανῆ. Fol. 135 a.

18. The Week of Nineveh, ἡμετέρα  
ἐξομολογία. Fol. 144 a.

19. The Commemoration of the Righteous,  
Priests, Fathers, and Deacons, ἁγίων  
ἐκκλησιαστικῶν. Fol. 152 a.

ἁγίων ἐκκλησιαστικῶν. Fol. 152 a.

20. The Commemoration of the Dead,  
ἁγίων νεκρῶν. Fol. 161 a.

21. The Sunday of the Entrance into  
Lent, or the Sunday of Cana in Galilee, and  
the Commemoration of king Abgar, ἁγίου  
Ἀβγαρίου. Fol. 168 a.

22. The first week of Lent, imperfect, fol.  
174 a; the Commemoration of Ephraim and  
Theodore, fol. 183 b.—The second week, fol.  
189 b.—The third week, fol. 211 b.—The  
fourth week, fol. 223 a.—The fifth week, fol.  
238 a.—The sixth Sunday in Lent, fol. 250 b.

23. The Commemoration of the forty  
Martyrs, ἁγίων ἡμετέρων μάρτυρων. Fol. 255 a.

24. The week preceding Palm Sunday,  
ἡμετέρα ἑβδομάδα. Fol. 260 a.

25. The Saturday of Lazarus, ἁγίου  
Λαζάρου. Fol. 272 b.

26. Palm Sunday, ἡμετέρα  
ἐξομολογία. Fol. 277 a.

27. Passion Week, ἡμετέρα  
ἐξομολογία. —Monday, fol. 285 a; Tuesday, fol. 289 a; Wednesday, fol. 292 a; Thursday, fol. 295 b; the Con-  
secration of the Chrism, ἡμετέρα  
ἐξομολογία, fol. 301 b; the Washing of Feet,  
ἡμετέρα ἐξομολογία, fol. 307 a.—Friday, fol. 307 b;  
twelve hymns by Cyril of Jerusalem, fol. 310 b,  
ἡμετέρα ἐξομολογία (sic) ἡμετέρα  
ἐξομολογία; the Adoration of the Cross, ἡμετέρα  
ἐξομολογία, fol. 314 a.—The Saturday of Annun-  
ciation, ἡμετέρα ἐξομολογία, fol. 315 b.

28. Easter Sunday, ἡμετέρα  
ἐξομολογία. Imperfect. Fol. 322 a.

29. New Sunday and the Commemoration

of S. Thomas, ܠܐ ܬܗܝ ܠܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 382 b.

30. The Ascension, ܬܝܬܝܢ ܡܠܝܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 393 b.

31. Pentecost, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 400 b.

32. The Commemoration of Aaron the Solitary, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 411 a.

33. The Friday of Gold and the Commemoration of the Apostles, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 414 b.

34. The Commemoration of S. Peter and S. Paul, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 417 b.

35. The Commemoration of the twelve Apostles, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 424 a.

36. The Commemoration of S. Thomas, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 428 a.

37. The Transfiguration of our Lord, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 433 a.

38. The Nativity of the blessed Virgin, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 438 b.

39. The Decease of the blessed Virgin, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 441 b.

40. The Commemoration of S. John the Evangelist, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 457 b.

41. The Festival of the holy Cross, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 460 b.

42. The Commemoration of Cyriacus and his mother Julitta, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Fol. 470 b.

43. The Commemoration of Agrippas and those who suffered with him, ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ. Imperfect. Fol. 474 a.

44. Imperfect orders of rogation and repentance. Fol. 476 a.

On fol. 1 a, as well as on the margins of other leaves, additional canons, etc., have been written by later hands.

[Add. 14,697.]

### CCCXLIII.

Paper, about 13 in. by 9, consisting of 98 leaves, some of which are much stained and torn, especially foll. 87—98. The quires, signed with letters, seem to have been originally 20 in number, but the last eleven are very imperfect, leaves being wanting after foll. 87, 90, 91, 92, 93, 94, and 95. Each page is divided into two columns, of from 28 to 42 lines. This volume is written in a good regular hand of the xii<sup>th</sup> or xiii<sup>th</sup> cent., and contains—

A Tropologion or collection of Greek Canons and Syrian Anthems for the first half of the year. Title, fol. 1 b: ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ (sic) ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

1. The Consecration of the Church. Fol. 1 b.
2. The Annunciation of Zacharias. Fol. 5 a.
3. The Annunciation of the blessed Virgin. Fol. 7 b.
4. The Visit of Mary to Elisabeth. Fol. 11 a.
5. The Nativity of S. John the Baptist. Fol. 12 b.
6. The Revelation of S. Joseph. Fol. 15 a.
7. The Nativity of our Lord. Fol. 17 a.
8. The Commemoration of the blessed Virgin. Fol. 26 b.
9. The Massacre of the Innocents. Fol. 28 b.
10. The Commemoration of Basil and Gregory. Fol. 30 a.
11. The Epiphany. Fol. 32 b. Subscription, fol. 45 a: ܠܥܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.
12. The Decollation of S. John the Baptist. Fol. 45 a.

13. The Commemoration of S. Stephen. Fol. 47 *b*.

14. The Week of Nineveh. Fol. 50 *a*.

15. The Presentation of our Lord in the Temple and the Commemoration of S. Simeon. Fol. 51 *b*.

16. The Commemoration of Bar-šaumā. Fol. 54 *b*.

17. Of Severus. Fol. 57 *b*.

18. Of Priests. Fol. 60 *b*.

19. Of king Abgar. Fol. 62 *b*.

20. The order of the miracle at Cana of Galilee, *ܠܥܠܡܢܐ ܕܡܝܪܥܐ ܕܥܢܐ ܕܓܠܝܠܝܬܐ ܕܡܝܪܥܐ ܕܥܢܐ ܕܓܠܝܠܝܬܐ*. Fol. 65 *b*.

21. The first week of Lent, fol. 67 *a*; the Commemoration of Ephraim and Theodore, fol. 72 *b*.—The second week, fol. 74 *a*.—The third week, fol. 76 *b*.—The fourth week, fol. 79 *b*.—The fifth week, fol. 83 *a*.

22. The Commemoration of the forty Martyrs; imperfect. Fol. 86 *a*.

23. The Resurrection of Lazarus; imperfect. Fol. 88 *a*.

24. Palm Sunday; imperfect. Fol. 89 *a*.

25. Passion Week; very imperfect. Fol. 91 *a*.

Green and yellow paints have occasionally been used in writing the rubrics of this volume; e.g. fol. 42 *b*.

[Add. 14,698.]

### CCCXLIV.

Paper, about 13½ in. by 10½, consisting of 315 leaves, many of which are much stained and torn, especially foll. 1—5, 303, 304, and 308—315. The quires, signed with letters, were originally at least 34 in number, but *κ* is now entirely lost, and leaves are wanting after foll. 1, 2, 312, and 315. Each page is divided into two columns, of from 25 to 31 lines. This volume is written in a good, regular hand of the xiii<sup>th</sup> cent. (with the exception of fol. 302, which is a somewhat later addition), and contains—

A large collection of Canons and Anthems for the festivals of the whole year.

1. The Annunciation of Zacharias; imperfect. Fol. 1 *a*.

2. The Annunciation of the blessed Virgin; imperfect. Fol. 1 *b*.

3. The Visit of Mary to Elisabeth; imperfect. Fol. 3 *a*.

4. The Nativity of S. John the Baptist. Fol. 5 *b*.

5. The Commemoration of Barbara, *ܠܥܠܡܢܐ ܕܒܪܒܪܐ ܕܒܪܒܪܐ ܕܒܪܒܪܐ*. Fol. 9 *b*.

6. The Revelation of S. Joseph. Fol. 12 *b*.

7. The Nativity of our Lord. Fol. 16 *b*.

8. The Commemoration of the blessed Virgin, *ܠܥܠܡܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ*. Fol. 38 *a*.

9. The Massacre of the Innocents. Fol. 42 *a*.

10. The Commemoration of Basil and Gregory. Fol. 46 *a*.

11. The Epiphany. Fol. 50 *a*.

12. The first (second) Sunday after Epiphany, *ܠܥܠܡܢܐ ܕܡܝܪܥܐ ܕܡܝܪܥܐ ܕܡܝܪܥܐ*. Fol. 55 *a*.

13. The third Sunday, *ܠܥܠܡܢܐ ܕܡܝܪܥܐ ܕܡܝܪܥܐ ܕܡܝܪܥܐ*. Fol. 59 *a*.

14. The fourth Sunday. Fol. 63 *a*.

15. The fifth Sunday. Fol. 66 *b*.

16. The sixth Sunday. Fol. 70 *b*.

17. The Decollation of S. John the Baptist. Fol. 76 *a*.

18. The Commemoration of S. Stephen. Fol. 81 *a*.

19. The Presentation and the Commemoration of S. Simeon. Fol. 85 *a*.

20. The Commemoration of Bar-šaumā, *ܠܥܠܡܢܐ ܕܒܪܒܪܐ ܕܒܪܒܪܐ ܕܒܪܒܪܐ*. Fol. 89 *b*.

21. Of Severus. Fol. 94 *a*.

22. Of Priests, *ܠܥܠܡܢܐ ܕܡܝܪܥܐ ܕܡܝܪܥܐ ܕܡܝܪܥܐ*. Fol. 98 *a*.

23. Of the Dead, *ܠܥܠܡܢܐ ܕܡܝܪܥܐ ܕܡܝܪܥܐ ܕܡܝܪܥܐ*. Fol. 102 *b*.

24. The order of the miracle at Cana of



Galilee, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܓܠܝܠܝܬܐ. Fol. 104 b.

25. Lent. Fol. 107 b.—The Commemoration of Ephraim and Theodore, fol. 113 b.

26. The Commemoration of the forty Martyrs. Fol. 163 a.

27. The week immediately preceding Palm Sunday, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 167 b.

28. The Resurrection of Lazarus of Bethany, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 175 a.

29. Palm Sunday. Fol. 178 a.

30. Passion Week. Fol. 184 b.—The Consecration of the Chrism; fol. 199 b.—The Saturday of Annunciation, ܡܠܟܝܬܐ ܕܡܪܝܢܐ; fol. 208 b.

31. The Resurrection, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 213 a.

32. New (or Low) Sunday and the Commemoration of S. Thomas, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 254 b.

33. The Ascension of our Lord, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 258 b.

34. Pentecost or Whitsun Day, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 263 a.

35. The Commemoration of Aaron, written at the end of the volume and consequently lost: ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 269 a.

36. The Commemoration of S. Peter and S. Paul, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 269 a.

37. Of the twelve Apostles, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 274 a.

38. Of S. Thomas, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 278 a.

39. Of S. Andrew, and of Cyriacus and his mother Julitta, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 282 b.

40. Of the Maccabees, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 286 a.

41. The Transfiguration, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 288 a.

42. The Decease of the blessed Virgin, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 292 a.

43. The Encaenia of the Holy Cross, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Fol. 300 b.

44. The Commemoration of the 12,000 Saints, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Imperfect. Fol. 307 a.

45. Of Probus, Tarachus and Andronicus, [ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ] [ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ]. Imperfect. Fol. 310 b.

46. An order for any Festival, [ܡܠܟܝܬܐ ܕܡܪܝܢܐ] [ܡܠܟܝܬܐ ܕܡܪܝܢܐ]. Very imperfect. Fol. 313 a.

47. The Commemoration of any Martyr, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Imperfect. Fol. 313 b.

48. Of any Ascetic, ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. Very imperfect. Fol. 315 b.

A reader, called Yeshūa' bar Gabriel, has recorded his name on foll. 54 a and 104 b: ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. [Add. 14,696.]

### CCCXLV.

Paper, about 7 in. by 5½, consisting of 174 leaves. The quires are without signatures. There are from 13 to 17 lines in each page. This volume is written in a rather inelegant hand of the xiii<sup>th</sup> cent., and contains—

Greek and Syriac canons for the first half of the year. Title, fol. 8 a: ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ. ܡܠܟܝܬܐ ܕܡܪܝܢܐ ܕܡܠܟܝܬܐ ܕܡܪܝܢܐ.



Fol. 89 contains **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**; imperfect.

5. The Decease of the blessed Virgin, **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**; Fol. 91 *a*.

6. The Encaenia of the holy Cross, **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**; Fol. 99 *b*.

The name of the scribe is recorded on foll. 27 *a* and 66 *a*, and more fully on fol. 51 *a*, Yeshūa' bar Phetion: **ܝܫܘܥ ܒܪ ܦܬܝܢ**.

Fol. 109 *b* contains part of a prayer for the Commemoration of Bar-ṣaumā, written in a rude hand of later date.

Foll. 110 and 111 contain part of the Anaphora of Dionysius bar Ṣalibī, bishop of Amid, written in a fair hand of the xiii<sup>th</sup> cent.: **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**.

[Add. 14,712.]

### CCCXLVII.

Vellum, about 6½ in. by 4½, consisting of 40 leaves, some of which are much stained and torn, especially foll. 19, 20, 27—32, 36 and 37. The quires are signed with letters. Leaves are wanting at the beginning and end, as well as after foll. 8, 18, 19, 20, 26, 32, 33 and 39. There are from 23 to 27 lines in each page. This volume is written in a neat, regular hand of the ix<sup>th</sup> or x<sup>th</sup> cent., and contains—

A collection of Greek canons for various occasions; viz.

1. The Ascension, **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**. Fol. 1 *a*.
2. Pentecost, **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**. Fol. 3 *a*.
3. The Commemoration of the blessed Virgin, **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**; imperfect. Fol. 6 *a*.
4. The holy Cross, **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**; imperfect. Fol. 9 *a*.

5. The blessed Virgin and Confessors, **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ** (altered into **ܡܠܟܐ ܕܡܪܝܡ**) and **ܡܠܟܐ ܕܡܪܝܡ**. Fol. 10 *a*.

6. Canons with the heading **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**, arranged according to the tones (**ܡܠܟܐ**). Some of them are entitled **ܡܠܟܐ** (**ܡܠܟܐ**). Imperfect. Fol. 10 *b*.

7. Canons for the Passion, Crucifixion, and Resurrection, arranged according to the tones; very imperfect. Many of the rubrics are omitted. Fol. 21 *a*.

8. The holy Church, **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**; imperfect. Fol. 27 *a*.

9. The holy Cross, **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**; imperfect. Fol. 28 *a*.

10. The Epiphany, **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**. Fol. 34 *a*.

11. New (or Low) Sunday: **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**. Fol. 36 *a*.

12. The Commemoration of Severus, **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**; imperfect. Fol. 38 *b*.

The greater part of the writing on fol. 40 *b* has been erased.

On the margin of fol. 5 *a* there is a note, stating that this book was presented to the convent of S. Mary Deipara by the patriarch Abraham\*, in the time of the abbat Ṣalibā: **ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ**.

[Add. 14,513.]

### CCCXLVIII.

Two vellum leaves, about 6½ in. by 4½, the first of which is much torn. There are from 24 to 27 lines in each page. They belonged to a neatly written manuscript of

\* Abraham (or Ephraim) was patriarch of Alexandria from A.D. 977 to 981. See Renaudot, Hist. Patriarch. Alexandr. Jacob., p. 366; Le Quien, Or. Christ., t. ii., col. 479.

the ix<sup>th</sup> or x<sup>th</sup> cent., containing Greek canons, perhaps Add. 14,513.

[Add. 14,523, foll. 36 and 37.]

### CCCXLIX.

Twenty-two vellum leaves, about 6½ in. by 4¾, belonging to a neatly written manuscript of the ix<sup>th</sup> or x<sup>th</sup> cent. The quires are signed with letters, and there are from 17 to 21 lines in each page. They contain—

Greek canons for the Resurrection, *ἁγίασμα καὶ ὕμνος*, arranged according to the eight tones. Not a single one, however, is perfect.

[Add. 14,523, foll. 14—35.]

### CCCL.

Vellum, about 6¾ in. by 4½, consisting of 189 leaves, some of which are much stained and torn, especially foll. 1, 2, 12, 13, 16, 17, 58—61, 188 and 189. The quires, partially signed with letters, are about 18 in number. Leaves are wanting at the beginning and end, as well as after fol. 9;\* and the greatest part of fol. 59 has been torn away. There are from 12 to 18 lines in each page. This manuscript, which is palimpsest throughout, is written in a neat, regular hand, apparently of the x<sup>th</sup> cent., and comprises—

Two collections of Greek canons.

I. Foll. 1—61. Canons for several occasions; viz.

1. Canons for the Resurrection, arranged according to the eight tones; title and commencement wanting. Fol. 1 *a*.

2. A canon for the commemoration of Mār George, on the 23<sup>d</sup> of Nisān, *ἁγίασμα καὶ ὕμνος* (sic) *ἁγίασμα* (sic) *ἁγίασμα*. Fol. 38 *a*.

3. Canons for the Sundays in Lent, arranged according to the eight tones; *ἁγίασμα καὶ ὕμνος*. Fol. 41 *b*.

These are followed by—

*a*. A kathisma of the blessed Virgin, *ἁγίασμα καὶ ὕμνος*. Fol. 58 *a*.

*b*. A morning prayer for Lent, *ἁγίασμα καὶ ὕμνος*. Imperfect. Fol. 58 *b*.

*c*. Troparia, to be used at the diurnal hours of prayer; viz. terce (*ἁγίασμα*), sext (*ἁγίασμα*), and none (*ἁγίασμα*), entitled: *ἁγίασμα* (sic) *ἁγίασμα*. Fol. 60 *a*.

*d*. A short hymn to the blessed Virgin, written by a different hand. Fol. 61 *b*.

II. Foll. 62—189. A collection of Canons for the festivals of the whole year, according to the Mesopotamian use: *ἁγίασμα καὶ ὕμνος*.

1. The Annunciation of the blessed Virgin, Fol. 62 *a*.

2. The Nativity. Fol. 66 *b*.

3. The Epiphany. Fol. 73 *a*.

4. S. John the Baptist. Fol. 79 *b*.

5. The Forty Martyrs. Fol. 83 *a*.

6. Palm Sunday, *ἁγίασμα*. Fol. 84 *b*.

7. S. Simeon and the Presentation. Fol. 91 *a*.

8. New Sunday and S. Thomas. Fol. 96 *b*.

9. The Ascension. Fol. 102 *a*.

10. Pentecost, *ἁγίασμα*. Fol. 106 *b*.

11. Antony, *ἁγίασμα*. Fol. 113 *a*.

12. S. Stephen. Fol. 117 *b*.

13. Severus, *ἁγίασμα*. Fol. 124 *b*.

14. Any one saint, *ἁγίασμα*. Fol. 131 *b*.

15. The martyrs, *ἁγίασμα*. Fol. 136 *b*.

\* The missing leaf is fol. 38 of Add. 14,523.







(sic) ܐܡܢ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ .  
Fol. 46 a.

15. New (Low) Sunday. Fol. 48 a.

16. The second order or tone of the Resurrection, ܐܡܢ ܠܡܠܟܐ ܠܡܠܟܐ, and the subsequent tones. Fol. 50 a.

17. The Commemoration of the blessed Virgin, ܐܡܢ ܠܡܠܟܐ ܠܡܠܟܐ . Fol. 64 a.

18. The Ascension. Fol. 65 b.

19. Pentecost. Fol. 67 b.

20. The Commemoration of S. Thomas. Fol. 70 a.

21. The Transfiguration of our Lord, ܐܡܢ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ . Fol. 71 b.

22. The Obsequies of the blessed Virgin, ..... ܐܡܢ ܠܡܠܟܐ ܠܡܠܟܐ [ܐܡܢ] ܐܡܢ . Fol. 73 a.

23. The Invention of the Cross, ܐܡܢ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ; imperfect at the end. Fol. 76 a.

[Add. 17,252.]

## CCCLIX.

Six paper leaves, about 6½ in. by 4½, the last two of which are much stained and torn. There are 17 lines in each page. The writing is good and regular, of the xii<sup>th</sup> or xiii<sup>th</sup> cent. These are fragments of a Service-book, containing ܐܡܢ and ܐܡܢ .

[Add. 14,737, foll. 65—70.]

## CCCLX.

Paper, about 7 in. by 5, consisting of 129 leaves, a few of which are more or less stained and torn, especially foll. 1, 77, 78, 86, 87, 108, 109, and 116—118. The quires, signed with letters, were about 15 in number. Leaves are now missing after foll. 59, 67, 108, 116, 118, 128, and 129. There are from 17 to 24 lines in each page. This manuscript is written in a neat, regular character, apparently by two persons (foll. 1—31, and

foll. 32—129), and belongs to the xii<sup>th</sup> or xiii<sup>th</sup> cent. Greek and Syriac vowels are occasionally added. It contains—

Services for the festivals of the whole year, consisting of ܐܡܢ ܠܡܠܟܐ, ܐܡܢ ܠܡܠܟܐ, ܐܡܢ ܠܡܠܟܐ, ܐܡܢ ܠܡܠܟܐ, ܐܡܢ ܠܡܠܟܐ, and ܐܡܢ ܠܡܠܟܐ .

1. The Consecration of the Church, ܐܡܢ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ ܠܡܠܟܐ . Fol. 1 a.

2. The Annunciation of Zacharias. Fol. 10 a.

3. The Annunciation of the blessed Virgin. Fol. 13 a.

4. The Visit of Mary to Elisabeth. Fol. 17 b.

5. The Birth of S. John the Baptist. Fol. 21 a.

6. The Revelation of S. Joseph. Fol. 25 a.

7. The Massacre of the Innocents. Fol. 28 b.

8. The Nativity of our Lord. Fol. 32 a.

9. The Epiphany. Fol. 43 b.

10. The Decollation of S. John the Baptist. Fol. 48 a.

11. The Commemoration of S. Stephen. Fol. 50 a.

12. The Presentation of our Lord in the Temple, ܐܡܢ ܠܡܠܟܐ ܠܡܠܟܐ . Fol. 52 b.

13. The Commemoration of Basil and Gregory; imperfect. Fol. 57 a. Some prayers for the commemoration of any one Saint, ܐܡܢ ܠܡܠܟܐ, are interposed, fol. 58 b.

14. The order of Cana of Galilee, ܐܡܢ ܠܡܠܟܐ . Fol. 62 a.

15. Lent; imperfect. Fol. 63 a.

16. The Commemoration of the seven Youths of Ephesus; imperfect. Fol. 68 a.

17. The Miracles of our Lord. Fol. 69 b.

18. The Annunciation of the blessed Virgin, ܐܡܢ ܠܡܠܟܐ ܠܡܠܟܐ . Fol. 72 b.

19. The Miracles; imperfect. Fol. 76 b.

20. The Resurrection of our Lord. Fol. 79 b.

21. New (Low) Sunday. Fol. 85 b.

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22. The Ascension of our Lord. Fol. 87 *a*.
23. Pentecost or Whitsun Day. Fol. 91 *b*.
24. The Commemoration of any one Saint, *ܠܟܠܟܠܢܐܢܬܐ ܕܟܠܢܐܢܬܐ*. Fol. 96 *a*.
25. The Transfiguration, *ܬܪܝܬܐ ܕܝܫܘܥ*. Fol. 99 *a*.
26. The holy Cross. Fol. 101 *a*.
27. The Decease of the blessed Virgin, *ܬܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ*. Fol. 103 *a*.
28. The Commemoration of the Apostles. Fol. 105 *a*.
29. Of Priests, *ܠܟܠܟܠܢܐܢܬܐ*; imperfect. Fol. 107 *b*.
30. Of S. Peter and S. Paul; imperfect. Fol. 109 *a*.
31. Of S. Thomas. Fol. 110 *a*.
32. Of Bar-sauma. Fol. 113 *b*.
33. Of Elias; imperfect. Fol. 116 *b*.
34. Of Simeon Stylites, *ܬܠܬܐ ܕܝܫܘܥ*; imperfect. Fol. 117 *b*.
35. Of Monks; imperfect. Fol. 119 *a*.
36. Of any one Saint, *ܠܟܠܟܠܢܐܢܬܐ*. Fol. 121 *a*.
37. Of the blessed Virgin, *ܬܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ*. Fol. 122 *b*.
38. Of the Dead, *ܠܟܠܟܠܢܐܢܬܐ*. Fol. 125 *b*.
39. Of the Martyrs, *ܠܟܠܟܠܢܐܢܬܐ*. Fol. 127 *b*.
40. Of the blessed Virgin, *ܬܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ*; imperfect. Fol. 128 *b*.
41. Various prayers.
  - a*. For a sick person; imperfect. Fol. 129 *a*.
  - b*. When a priest enters a house, *ܬܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ*. Fol. 129 *a*.
  - c*. For a child, *ܬܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ*. Fol. 129 *a*.
  - d*. For one who has broken his oath and repents, *ܬܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ*. Fol. 129 *a*.
  - e*. Over a vessel in which any unclean thing has been drowned, *ܬܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ*. Fol. 129 *b*.
  - f*. For one setting out on a journey, *ܬܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ*; imperfect. Fol. 129 *b*.

[Add. 17,271.]

## CCCLXI.

Paper, about 6½ in. by 5, consisting of 25 leaves, and made up of fragments of three manuscripts of the xiii<sup>th</sup> cent. (Add. 17,272, foll. 75—99). The contents are—

Services for various festivals, comprising *ܬܠܬܐ*, *ܬܠܬܐ*, *ܬܠܬܐ*, *ܬܠܬܐ*, and *ܬܠܬܐ*; viz.

1. The Nativity of our Lord. Fol. 75 *a*.
2. The Epiphany, *ܬܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ*. Fol. 78 *a*.
3. The Miracles. Fol. 81 *a*.
4. Palm Sunday. Fol. 83 *a*.
5. Passion Week, *ܬܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ*. Fol. 88 *b*.
6. The Resurrection and Ascension; imperfect. Fol. 91 *a*.
7. The holy Cross. Fol. 92 *a*.
8. The Resurrection. Fol. 93 *b*.
9. The Ascension. Fol. 96 *a*.
10. Pentecost; imperfect. Fol. 97 *a*.

[Add. 17,272, foll. 75—99.]

## CCCLXII.

A paper leaf, 13 in. by 9½, much torn. The pages are divided into two columns of 28 lines. The writing is good and regular, of the xiii<sup>th</sup> cent. It contains portions of services for—

1. The Commemoration of Basil and Gregory, *ܬܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ*.
2. The Epiphany, *ܬܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ*.

The division of the services is: *ܬܠܬܐ*, *ܬܠܬܐ*, *ܬܠܬܐ*, and *ܬܠܬܐ*.

[Add. 17,224, fol. 18.]

## CCCLXIII.

Paper, about 6½ in. by 4½, consisting of 155 leaves, some of which are much stained

and torn, especially foll. 1—12, 51, 66, 67, 114—119, 127, 128, and 153—155. The quires, signed with letters, were at least 16 in number, but the first two are lost, and the third and last are imperfect. There are from 14 to 18 lines in each page. This volume is written in an inelegant hand of the xiii<sup>th</sup> cent., and contains—

Services for different occasions, consisting usually of an introductory prayer, **ܩܕܝܫܐ**, a procemium, a sedrā, a **ܩܕܝܫܐ** or **ܩܝܬܐ**, and a concluding prayer, **ܩܕܝܫܐ**.

1. A small fragment of the commemoration of a Saint. Fol. 1 *a*.

2. The Commemoration of Isaiah of Aleppo, **ܩܕܝܫܐ ܕܝܫܐܝܐ ܕܐܠܦܐ**; imperfect. Fol. 2 *a*.

3. The Commemoration of Mār Ahā, **ܩܕܝܫܐ ܕܡܪܝܐ ܐܚܐ**. Fol. 9 *a*.

4. Passion Week; viz.

*a*. Monday, **ܩܕܝܫܐ ܕܡܠܚܡܐ**. Fol. 14 *a*.

*b*. Tuesday, **ܩܕܝܫܐ ܕܡܠܚܡܐ ܕܡܠܚܡܐ**. Fol. 44 *b*.

*c*. Wednesday, **ܩܕܝܫܐ ܕܡܠܚܡܐ ܕܡܠܚܡܐ**. Fol. 59 *a*.

*d*. Thursday, **ܩܕܝܫܐ ܕܡܠܚܡܐ ܕܡܠܚܡܐ**. Fol. 74 *a*.—The order of the Washing of Feet, **ܩܕܝܫܐ ܕܡܠܚܡܐ**. Fol. 100 *b*.

*e*. Friday, **ܩܕܝܫܐ ܕܡܠܚܡܐ ܕܡܠܚܡܐ**. Fol. 104 *a*.—**ܩܕܝܫܐ ܕܡܠܚܡܐ**, fol. 139 *b*; the Adoration of the Cross, **ܩܕܝܫܐ ܕܡܠܚܡܐ**, fol. 141 *b*.

*f*. Saturday, **ܩܕܝܫܐ ܕܡܠܚܡܐ ܕܡܠܚܡܐ**; imperfect. Fol. 146 *a*.

One leaf in this volume, viz. fol. 140, is vellum and palimpsest. The more ancient text, now almost wholly illegible, is written in the Palestinian character.

[Add. 14,718.]

CCCLXIV.

Paper, about 12½ in. by 8½, consisting of

222 leaves, some of which are much stained and torn, especially foll. 1, 31, 59, 68, 96, 107, 118, 221, and 222. The quires, signed with letters, were originally 24 in number, but the first two have been lost. A single leaf is wanting after fol. 31, and another after fol. 168; and nearly the whole of fol. 145 has been torn out. Each page is divided into two columns of 25 lines. This manuscript is written, by two persons, in a neat, regular character, with numerous Greek vowels (ⲱ ⲁ ⲓ ⲕ ⲛ ⲏ ⲓ ⲛ). Syriac vowels and the points *rukkākh* and *kushshāi* are more rare. It is dated A. Gr. 1795, A.D. 1484, and contains—

Services for various Feasts, Saints' Days, etc. A full service comprises **ܩܕܝܫܐ**, **ܩܕܝܫܐ**, **ܩܝܬܐ**, and **ܩܕܝܫܐ**.

1. The Resurrection, in eight orders.

*a*. First order; wanting.

*b*. Second order; imperfect at the beginning. Fol. 1 *a*.

*c*. Third order, **ܩܕܝܫܐ ܕܡܠܚܡܐ ܕܡܠܚܡܐ**. Fol. 2 *b*.

*d*. Fourth order. Fol. 10 *b*.

*e*. Fifth order. Fol. 16 *b*.

*f*. Sixth order; imperfect at the end. Fol. 25 *a*.

*g*. Seventh order; imperfect at the beginning. Fol. 32 *a*.

*h*. Eighth order. Fol. 40 *b*.

2. New (or Low) Sunday, **ܩܕܝܫܐ ܕܡܠܚܡܐ**; slightly imperfect. Fol. 51 *a*.

3. The Ascension of our Lord, **ܩܕܝܫܐ ܕܡܠܚܡܐ** [ܡܠܚܡܐ]; slightly imperfect. Fol. 59 *a*.

4. Whitsun Day, **ܩܕܝܫܐ ܕܡܠܚܡܐ**. Fol. 68 *b*. On the margin of fol. 68 *b* we find the following note, relating to the service for the Friday of Gold: **ܩܕܝܫܐ ܕܡܠܚܡܐ ܕܡܠܚܡܐ**

**ܩܕܝܫܐ ܕܡܠܚܡܐ ܕܡܠܚܡܐ**

5. The Commemoration of the twelve

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Apostles, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 77 a.

6. The Commemoration of Addai or Thaddæus, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 83 a.

7. The Commemoration of Macarius, Bishōi or Piscoes, John the Less, Maximus, and Domitius: ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 85 b.

8. The Transfiguration of our Lord, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 87 b.

9. The Decease of the blessed Virgin, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 96 b.

10. The Commemoration of Simeon Stylites, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 105 b.

11. The Invention of the holy Cross; imperfect both at the beginning and the end. Fol. 107 b.

12. The Commemoration of any one Ascetic, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 118 a.

13. Of any one Martyr, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 124 a.

14. Of all Martyrs, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 131 a.

15. Another service for the Commemoration of all Martyrs, but specially of such as Sergius and Bacchus; ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 137 b.

16. The Commemoration of Isaiah of Aleppo, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 143 a.

17. Of Jacob of Batnae, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 146 a.

18. Of Mār Simeon and Mār Samuel of

Kartamin: ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 148 b.

19. Of Mār Gabriel of Kartamin, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 152 a.

20. Of Antony, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 155 b.

21. Of Mār Aḥā the ascetic, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 159 a.

22. Of Philoxenus of Mabūg, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 161 a.

23. Of Malchus, the nephew of Eugenius: ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 163 b.

24. Of Febronia and other female martyrs, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 166 b.

25. Of Elias the prophet, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 169 a.

26. Of George the martyr, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 171 b.

27. Of Mār Aaron, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 173 b.

28. Of S. Peter and S. Paul, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 180 a.

29. Of S. Thomas, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 186 b.

30. Of Cyriacus the martyr, S. Andrew the Apostle, and Abḥai, bishop of Nicæa: ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 193 a.

31. Of S. John the Evangelist, ܐܡܬܝܢ ܕܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 199 b.

32. Of the Maccabees, viz. Shamūni, her

The writer of the latter portion (foll. 169—222) does not mention his name. The former portion was written by one Jacob, as appears from the subscription on fol. 24 b:

יְהוֹכָד בֶּן־יִצְחָק בֶּן־יִצְחָק בֶּן־יִצְחָק  
 בֶּן־יִצְחָק בֶּן־יִצְחָק בֶּן־יִצְחָק בֶּן־יִצְחָק

d. **قواعد**, Greek canons. Fol.  
37 b.



(Add. 14,525, fol. 11—24). The writing is good and regular, of the x<sup>th</sup> or xi<sup>th</sup> cent. There are from 21 to 25 lines in each page. They contain—

Part of the Services for Passion Week, including prayers of Ephraim and Jacob; viz. Tuesday, fol. 11 *a*; Wednesday, fol. 15 *a*; and Thursday, fol. 19 *b*. There is a lacuna after fol. 18.

[Add. 14,525, foll. 11—24.]

CCCLXX.

Thirteen paper leaves, 10 in. by 6½. The writing is inelegant, of the xii<sup>th</sup> or xiii<sup>th</sup> cent. There are from 23 to 25 lines in each page. They contain Anthems for Passion Week: *ἄνευ τοῦ ἁγίου πνεύματος ἡμεῖς ἄνομοι καὶ ἁμαρτωλοί*

[Add. 14,736, foll. 35—47.]

CCCLXXI.

Paper, about 10½ in. by 7½, consisting of 71 leaves, several of which are much stained and torn, especially foll. 57 and 68—71. The quires were probably eight in number. They are signed with Syriac, and by a later hand with Armenian letters. One leaf is wanting at the beginning, and there are lacunæ after foll. 68 and 70. Each page has from 17 to 20 lines. This manuscript is written in a large, inelegant character, dated A. Gr. 1647, A.D. 1336, and contains—

Services for Passion Week, **ܩܠܕܝܬܐ** **ܕܡܫܝܚܐ**, consisting of procemia (**ܩܠܕܝܬܐ**), sedras (**ܩܠܕܝܬܐ**), and prayers (**ܩܠܕܝܬܐ** **ܕܡܫܝܚܐ**, **ܩܠܕܝܬܐ** **ܕܡܫܝܚܐ**, and **ܩܠܕܝܬܐ**); viz.

Monday, **אָנערשטן טאָג**; imperfect.  
Fol. 1 a.

Tuesday, 𐌸𐌹𐌺 𐌹𐌺𐌰𐌹. Fol. 20 b.

Wednesday, ~~13~~ 14. Fol. 32 b.

Thursday, **ד'תתקכ"ד**,  
including the office of the Washing of Feet,  
**רחיצת רגלי**. Fol. 44 a.

Friday, **خميسه** **الجمعة**; im-  
perfect. Fol. 64 b.

Saturday. **שבת** **א**; very imperfect. Fol. 69 *a*.

After the doxology, on fol. 71 *b*, we find the following note, containing the date.

[illegible]

[Add. 14,709, foll. 1—71.]

CCCLXXII.

A vellum leaf, much soiled and torn, written in double columns, in a good hand of the ix<sup>th</sup> cent. It contains—

Part of the Services for Friday in Passion  
Week (Good Friday), viz. **אֲנִי הָיִיתִי**  
**בְּמִצְרַיִם וְעַתָּה**, and **אֲנִי הָיִיתִי**  
**בְּמִצְרַיִם וְעַתָּה**.  
[Add. 17,218, fol. 3.]

CCCLXXIII.

Paper,  $7\frac{7}{8}$  in. by  $5\frac{1}{2}$ , consisting of 117 leaves, some of which are much stained and torn, especially foll. 1, 8—12, 106—111, 116, and 117. The quires, signed with letters, were not less than 16 in number; but the first three are now missing, and leaves are also wanting after foll. 8, 17, 107, 109, and 117. There are from 13 to 15 lines in each page. This volume is written in a good, cursive hand of the xiii<sup>th</sup> or xiv<sup>th</sup> cent., and contains—

**Services for the Friday of the Crucifixion  
(Good Friday); viz.**

First nocturn, **ወይን ስላሴ ስላሴ**  
**ወይን ስላሴ**; very imperfect. Fol. 1 a.—  
Lesson from the Gospels, fol. 1 a; **ወይን**,







ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

Marg. [ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ]  
ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
[Add. 14,699.]

## CCCLXXV.

Paper, about 10½ in. by 8½, consisting of 119 leaves, some of which are much stained and torn, especially fol. 119. The quires, signed with letters, are 13 in number. A leaf is missing after fol. 118. There are from 16 to 18 lines in each page. This volume is written in a large, regular hand, by the same scribe as Add. 14,699, in the year 1603, A.D. 1292, and contains—

The same Services as in Add. 14,699, but with a different set of anthems, canons, etc.; viz.

1. The Order of the Resurrection, in eight parts. Title, fol. 1 b: ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ. Subscription, fol. 110 b: ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ.

2. An Order for Martyrs in general, ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ. Fol. 110 b.

3. An Order for the Commemoration of Abbā Bishōi, ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ. Im- perfect. Fol. 118 a.

On fol. 119 b there is a note to the same effect as that in Add. 14,699, fol. 136 a. The scribe John adds here that he was from the village of Ḥaḥ in Ṭūr-'Abdin: ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ.

On foll. 1 a and 119 b there are portions of canons, written by another hand.

[Add. 14,700.]

## CCCLXXVI.

Seventeen paper leaves, about 14½ in. by 10½, nearly all more or less stained and torn. Each page is divided into two columns, of from 22 to 25 lines. The writing is good and regular, of the xiii<sup>th</sup> cent. These are—

Portions of a Service-book, containing the Order of the Resurrection, in eight parts. Title, fol. 1 b: (sic) ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ (sic) ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ.

The fourth order begins on fol. 5 b, ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ; the seventh on fol. 9 a, ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ; the eighth on fol. 10 a, ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ; and the ܡܠܟܐ ܕܡܪܝܢ on fol. 16 b.

[Add. 17,224, foll. 1—17.]

## CCCLXXVII.

Three paper leaves, about 10½ in. by 7½, much stained and torn (Add. 14,709, foll. 72—74). They are exactly similar in appearance to the preceding portion of the volume (foll. 1—71, no. ccclxxi), and evidently written by the same hand, A.D. 1336. They contain—

Portions of the Services for the Sunday of the Resurrection; e.g. fol. 72 a, ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ.

[Add. 14,709, foll. 72—74.]

## CCCLXXVIII.

Paper, 10 in. by 6½, consisting of 118 leaves, some of which are much torn, espe-

quires or 28 leaves (Add. 14,717, foll. 103—130), several of which are slightly stained and torn. There are from 18 to 27 lines in each page. The first quire is in a different handwriting from the other two. This manuscript is of the xiii<sup>th</sup> or xiv<sup>th</sup> cent., and contains—

Services for the following occasions; viz.

1. The Decease of the blessed Virgin,  
 𐌹𐌸𐌹𐌳𐌰 𐌸𐌹𐌳𐌰 𐌸𐌹𐌳𐌰. Fol. 103 a.

2. The Feast of Tabernacles, or the Transfiguration of our Lord, **חג המצות**. Fol. 112 *a*.

3. The Feast of the holy Cross, כצצצ  
כצצצ. Fol. 114 b.

4. The Consecration of the Church, ἡγιασμός  
ἡγιασμοῦ. Fol. 118 a.

5. The six Sundays in Lent, **המגות**  
**הששה**. Fol. 120 a.

[Add. 14,717, foll. 103—130.]

CCCLXXX.

Paper, about 9 $\frac{7}{8}$  in. by 6 $\frac{3}{4}$ , consisting of 74 leaves, some of which are slightly stained and torn. In the first half, foll. 1—39, the quires are without signatures; in the second half, foll. 40—74, they are signed with letters, from *æ* to *∞*. Leaves are wanting after foll. 40, 53, and 57. The number of lines in each page varies from 15 to 19. This volume, which is written in a rather inelegant hand, and dated A. Gr. 1550, A.D. 1239, is—

A Choir-book, containing the following services.

1. The Commemoration of any one Teacher  
or Ascetic, **האנשי חסידים** **האנשי חסידים** **האנשי חסידים**  
**האנשי חסידים**. Fol. 1 b.

2. The Commemoration of any one Martyr,  
 മർദ്ദിനൻ പൂജ . നാലാം അംഗം മൂന്നാമത്ത്  
 പർവ്വതം . Fol. 14 a.

### 3. The Commemoration of Macarius, Do-

**RR 2**

CCCLXXIX.

Paper, about  $9\frac{1}{8}$  in. by 6, consisting of 3











(read  $\text{ܠܥܠܡܕܝܢܐ}$ )  $\text{ܠܥܠܡܕܝܢܐ}$   $\text{ܠܥܠܡܕܝܢܐ}$   
 $\text{ܠܥܠܡܕܝܢܐ}$ .

Monday,  $\text{ܠܥܠܡܕܝܢܐ}$ . Fol. 1 *b*.

Tuesday,  $\text{ܠܥܠܡܕܝܢܐ}$ . Fol. 12 *a*.

Wednesday,  $\text{ܠܥܠܡܕܝܢܐ}$ . Fol. 21 *b*.

Thursday,  $\text{ܠܥܠܡܕܝܢܐ}$ . Fol. 31 *b*.

Friday,  $\text{ܠܥܠܡܕܝܢܐ}$ . Fol. 44 *a*.

Saturday,  $\text{ܠܥܠܡܕܝܢܐ}$ . Fol. 54 *b*.

Subscription, fol. 64 *b*:  $\text{ܠܥܠܡܕܝܢܐ}$

$\text{ܠܥܠܡܕܝܢܐ}$   $\text{ܠܥܠܡܕܝܢܐ}$   $\text{ܠܥܠܡܕܝܢܐ}$   $\text{ܠܥܠܡܕܝܢܐ}$   
 $\text{ܠܥܠܡܕܝܢܐ}$ .

2. A collection of  $\text{ܠܥܠܡܕܝܢܐ}$ , or Cantus ad Magnificat, arranged according to the eight tones:  $\text{ܠܥܠܡܕܝܢܐ}$   $\text{ܠܥܠܡܕܝܢܐ}$   $\text{ܠܥܠܡܕܝܢܐ}$   $\text{ܠܥܠܡܕܝܢܐ}$   $\text{ܠܥܠܡܕܝܢܐ}$   $\text{ܠܥܠܡܕܝܢܐ}$   $\text{ܠܥܠܡܕܝܢܐ}$   $\text{ܠܥܠܡܕܝܢܐ}$ . Fol. 65 *a*.

On fol. 71 *b* there is written part of the Song of the three holy Children, viz. vv. 35—51; but the verses are not always arranged in the usual order.

On fol. 71 *a* there is a mutilated Arabic note, containing the name of a reader, David ibn Joseph.....  $\text{ܠܥܠܡܕܝܢܐ}$

داود بن يوسف السرياني

[Add. 14,704.]

### CCCXCIV.

Paper, about 7 in. by 5, consisting of 111 leaves, many of which are much stained and torn, especially foll. 1—40, 66—81, 97, 104, 105, and 110. The quires, signed with letters, were probably 16 in number; but the first three are lost, and leaves are wanting after foll. 8, 98, 105, 109, 110, and 111. The end of each quire is indicated by the letter  $\text{ܠܥܠܡܕܝܢܐ}$  (ܠܥܠܡܕܝܢܐ) on the verso of the last leaf (e.g. foll. 28 *b*, 48 *b*, 88 *b*, 98 *b*). There are from 14 to 16 lines in each page. This manuscript is written in a good, regular hand of the xiii<sup>th</sup> cent., and contains—

Services for the canonical hours of the ferial days ( $\text{ܠܥܠܡܕܝܢܐ}$ ,  $\text{ܠܥܠܡܕܝܢܐ}$ , and  $\text{ܠܥܠܡܕܝܢܐ}$ ); viz.

Tuesday; imperfect. Fol. 1 *a*.

Wednesday. Fol. 19 *b*.

Thursday. Fol. 48 *a*.

Friday; imperfect. Fol. 76 *a*.

Saturday; imperfect. Fol. 99 *a*.

The word  $\text{ܠܥܠܡܕܝܢܐ}$  (ܠܥܠܡܕܝܢܐ), written on the upper margin of several leaves (e.g. foll. 17 *b*, 18 *b*, 21 *b*), shows that this manuscript was given as a present to the convent of S. Mary Deipara.

[Add. 14,720, foll. 1—111.]

### CCCXCV.

Paper, about 6½ in. by 5, consisting of 80 leaves, some of which are much stained and torn, especially foll. 1, 10, 25, 43, 65, 72, and 80. The quires, originally at least 12 in number, are signed with letters; but they are also marked with Arabic words (e.g. fol. 26 *a*,  $\text{ܠܥܠܡܕܝܢܐ}$ ), and a later hand has numbered the leaves with Coptic arithmetical figures. The first two quires are missing; there are lacunæ after foll. 10, 18, 35, 42, 64, and 72; and more than a quire is wanting at the end. The number of lines in each page varies from 14 to 19. The writing is good and regular, of the xiii<sup>th</sup> cent., with the exception of foll. 11—25, which are a later addition. This volume contains—

Services for the canonical hours of the ferial days ( $\text{ܠܥܠܡܕܝܢܐ}$ ,  $\text{ܠܥܠܡܕܝܢܐ}$ , and  $\text{ܠܥܠܡܕܝܢܐ}$ ); viz.

Monday,  $\text{ܠܥܠܡܕܝܢܐ}$ ; very imperfect. Fol. 1 *a*.

Tuesday,  $\text{ܠܥܠܡܕܝܢܐ}$ ; imperfect. Fol. 3 *b*.

Wednesday,  $\text{ܠܥܠܡܕܝܢܐ}$ ; imperfect. Fol. 19 *a*.

Thursday,  $\text{ܠܥܠܡܕܝܢܐ}$ ; imperfect. Fol. 37 *b*.

Friday,  $\text{ܠܥܠܡܕܝܢܐ}$ ; imperfect. Fol. 57 *a*.

Saturday,  $\text{ܠܥܠܡܕܝܢܐ}$ ; very imperfect. Fol. 74 *a*.







[Add. 14,736, foll. 64, 65.]

[Add. 14,739, fol. 23.]

[Add. 14,667, foll. 76—78.]

[Add. 14,736, fol. 66.]

[Add. 14,667, foll. 55—59.]

[Add. 17,218, fol. 56.]

[Add. 14,738, foll. 77, 78.]

The second part of the Triôdion (*Τριôδιον*).  
Title, fol. 1 *a*: ܬܠܬܐ ܕܝܠܕܐ ܕܡܠܟܐ  
ܬܠܬܐ ܕܡܠܟܐ . ܕܡܠܟܐ ܕܡܠܟܐ

ܠܠܝܠܬܐ ܠܠܝܠܬܐ (sic) ܠܠܝܠܬܐ ܠܠܝܠܬܐ  
ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ  
ܠܠܝܠܬܐ ܠܠܝܠܬܐ . ܠܠܝܠܬܐ

1. The Saturday of Lazarus, ܠܠܝܠܬܐ ܠܠܝܠܬܐ  
ܠܠܝܠܬܐ . Fol. 1 a.

2. Palm Sunday, ܠܠܝܠܬܐ ܠܠܝܠܬܐ . Fol.  
7 b.

3. Passion Week, ܠܠܝܠܬܐ ܠܠܝܠܬܐ; imperfect.  
Fol. 16 a.

4. Easter Sunday, ܠܠܝܠܬܐ ܠܠܝܠܬܐ  
ܠܠܝܠܬܐ; imperfect. Fol. 55 a.

5. New Sunday, ܠܠܝܠܬܐ ܠܠܝܠܬܐ; imperfect.  
Fol. 60 b.

6. Pentecost, ܠܠܝܠܬܐ ܠܠܝܠܬܐ; imperfect. Fol.  
68 a.

The authors of the canons are: John (of Damascus), ܠܠܝܠܬܐ ܠܠܝܠܬܐ or ܠܠܝܠܬܐ ܠܠܝܠܬܐ, foll. 5 b, 7 a; Cosmas (of Maiūma) ܠܠܝܠܬܐ ܠܠܝܠܬܐ or ܠܠܝܠܬܐ ܠܠܝܠܬܐ; Joseph (either Hymnographus, of Sicily, or Studita, of Thessalonica), ܠܠܝܠܬܐ ܠܠܝܠܬܐ, fol. 71 a; Mark (of Hydruntum or Otranto) ܠܠܝܠܬܐ ܠܠܝܠܬܐ, fol. 49 a; and Theophanes (Graptus), ܠܠܝܠܬܐ ܠܠܝܠܬܐ, fol. 4 a.

The margins exhibit many rude attempts at ornamentation.

[Add. 17,233, foll. 1—79.]

## CCCCVII.

Paper, about 10½ in. by 6½, consisting of 150 leaves, a few of which are much torn, especially foll. 1, 6, and 13. The quires, signed with letters, were originally 21 in number; but ܠ and ܠ are lost, and ܠ and ܠ are very imperfect, leaves being wanting after foll. 1, 5, and 149. There are from 19 to 21 lines in each page. This manuscript is written in a good, regular, Malkite hand of the xiii<sup>th</sup> cent., and contains—

The second part of the Triôdion.

1. Palm Sunday; very imperfect. Fol. 1 a.

2. Passion week; imperfect. Fol. 6 a.

3. Easter Sunday. Fol. 40 b.

4. New Sunday. Fol. 46 a.

5. The second Sunday of Pentecost; the Commemoration of Joseph of Arimathæa, Nicodemus, and the women who brought the spices: ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ . Fol. 54 b.

6. The third week after Easter, ܠܠܝܠܬܐ ܠܠܝܠܬܐ . Fol. 61 a.

7. The third Sunday after Easter; of the Paralytic: ܠܠܝܠܬܐ ܠܠܝܠܬܐ : ܠܠܝܠܬܐ ܠܠܝܠܬܐ . Fol. 70 b.

8. The fourth week of Pentecost, : ܠܠܝܠܬܐ : ܠܠܝܠܬܐ . Fol. 76 a.

9. The fifth (fourth) Sunday of Pentecost; of the Samaritan woman: : ܠܠܝܠܬܐ : ܠܠܝܠܬܐ ܠܠܝܠܬܐ . Fol. 94 b.

10. The fifth week of Pentecost, ܠܠܝܠܬܐ ܠܠܝܠܬܐ . Fol. 102 a.

11. The fifth Sunday; of the blind man: ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ . Fol. 112 a.

12. The sixth week of Pentecost, : ܠܠܝܠܬܐ : ܠܠܝܠܬܐ . Fol. 118 a.—The Ascension, : ܠܠܝܠܬܐ : ܠܠܝܠܬܐ : ܠܠܝܠܬܐ : ܠܠܝܠܬܐ . Fol. 122 a.

13. The seventh (sixth) Sunday of Pentecost; the Commemoration of the Nicene Fathers: ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ . Fol. 134 a.

14. The seventh week of Pentecost, ܠܠܝܠܬܐ ܠܠܝܠܬܐ . Fol. 139 b.—Saturday, the Commemoration of the Dead: ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ ܠܠܝܠܬܐ . Fol. 147 a.

15. The last Sunday of Pentecost (Whitsun Day),  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܡ}}$ ; imperfect. Fol. 147 *a*.

The authors of the canons are : John of Damascus,  $\overline{\text{ܝܫܘܥ ܕܡܪܝܡ}}$ ; Cosmas,  $\overline{\text{ܕܡܪܝܡ}}$ ; Andrew (of Crete),  $\overline{\text{ܕܡܪܝܡ}}$ ; Joseph,  $\overline{\text{ܕܡܪܝܡ}}$ , foll. 56 *a*, 84 *b*; Mark,  $\overline{\text{ܕܡܪܝܡ}}$ , fol. 36 *a* and *b*; and Theophanes,  $\overline{\text{ܕܡܪܝܡ}}$ , foll. 81 *a*, 136 *a*.

There are some rude attempts at ornamentation on the margins.

[Add. 17,234.]

### CCCCVIII.

Paper, about 10½ in. by 7¼, consisting of 242 leaves, some of which are slightly stained and torn, especially foll. 7—15 and 242. The quires, signed with letters, are 25 in number; but  $\overline{\text{ܕ}}$  and  $\overline{\text{ܡ}}$  are imperfect, leaves being wanting at the beginning and after fol. 6. There are 20 lines in each page. This manuscript is written in a good, regular, Malkite hand, and dated A. Gr. 1595, A.D. 1284. It contains—

The second part of an  $\overline{\text{ܕܡܪܝܡ}}$ , or selection from the Menæa, comprising the months of Shēbāt—Ab (February—August).

1. Shēbāt, February.

*a*. On the 1<sup>st</sup>, the  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܡ}}$ , profestum, or Vigil, of the Presentation; imperfect. Fol. 1 *a*.

*b*. On the 2<sup>d</sup>, the Presentation of our Lord in the Temple,  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܡ}}$ ; imperfect. Fol. 2 *b*.

*c*. On the 17<sup>th</sup>, the Commemoration of the martyr Theodore,  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܤܬܐ}}$ . Fol. 10 *a*.

*d*. On the 24<sup>th</sup>, the Invention of the Head of S. John the Baptist, (sic)  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܤܬܐ}}$ . Fol. 15 *a*.

2. Adār, March.

*a*. On the 9<sup>th</sup>, the Commemoration of the forty Martyrs,  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܤܬܐ}}$ . Fol. 24 *a*.

*b*. On the 24<sup>th</sup>, the Vigil of the Annunciation,  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܤܬܐ}}$ . Fol. 34 *b*.

*c*. On the 25<sup>th</sup>, the Annunciation of the blessed Virgin,  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܤܬܐ}}$ . Fol. 38 *b*.

3. Nisān, April.

*a*. On the 23<sup>d</sup>, the Commemoration of the martyr George,  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܤܬܐ}}$ . Fol. 52 *b*.

*b*. On the 25<sup>th</sup>, the Commemoration of S. Mark the Evangelist,  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܤܬܐ}}$  (sic)  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܤܬܐ}}$ . Fol. 63 *b*.

4. Iyār, May.

*a*. On the 8<sup>th</sup>, the Commemoration of S. John the Evangelist and of Arsenius,  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܤܬܐ}}$ . Fol. 70 *a*.

*b*. On the 15<sup>th</sup>, the Commemoration of the blessed Virgin,  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܤܬܐ}}$ . Fol. 77 *b*.

*c*. On the 24<sup>th</sup>, the Commemoration of Simeon Stylites,  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܤܬܐ}}$ . Fol. 83 *a*.

5. Ḥazirān, June.

*a*. On the 8<sup>th</sup>, the Translation of the body of the martyr Theodore,  $\overline{\text{ܩܕܝܫܐ ܕܝܫܘܥ ܕܡܪܝܤܬܐ}}$ . Fol. 91 *b*.

b. On the 11<sup>th</sup>, the Commemoration of the Apostles, S. Bartholomew and S. Barnabas,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 91 b.

c. On the 14<sup>th</sup>, the Commemoration of the prophet Elisha,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 98 a.

d. On the 24<sup>th</sup>, the Nativity of S. John the Baptist,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 103 a.

e. On the 29<sup>th</sup>, the Commemoration of S. Peter and S. Paul,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 112 b.

6. Tāmūz, July.

a. On the 1<sup>st</sup>, the Commemoration of the martyrs Cosmas and Damian,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 127 b.

b. On the 2<sup>d</sup>, the Festival of the Garment of the blessed Virgin,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 127 b.

c. On the 8<sup>th</sup>, the Commemoration of the martyr Procopius,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 133 a.

d. On the 17<sup>th</sup>, the Commemoration of the martyr Marina,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 138 a.

e. On the 20<sup>th</sup>, the Ascension of Elijah the prophet,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 143 a.

f. On the 25<sup>th</sup>, the Decease of Anna, the mother of the Virgin Mary,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 153 b.

g. On the 27<sup>th</sup>, the Commemoration of the

martyr Panteleémon,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 159 a.

7. Ab, August.

a. On the 1<sup>st</sup>, the Commemoration of the Maccabees, Shamūni, her seven sons, and their tutor Eleazar,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 170 b.

b. On the 5<sup>th</sup>, the Vigil of the Transfiguration of our Lord,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 177 b.

c. On the 6<sup>th</sup>, the Feast of the Transfiguration,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 183 a.

d. On the 7<sup>th</sup>, the Commemoration of the martyr Domitius,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 197 a.

e. On the 9<sup>th</sup>, the Commemoration of S. Matthias the Apostle,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 201 b.

f. On the 14<sup>th</sup>, the Vigil of the Decease of the blessed Virgin,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 205 a.

g. On the 15<sup>th</sup>, the Commemoration of the Decease of the blessed Virgin,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 209 b.

h. On the 29<sup>th</sup>, the Commemoration of the Decollation of S. John the Baptist,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 226 a.

i. On the 31<sup>st</sup>, the Commemoration of the Girdle of the blessed Virgin,  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  :  $\overline{\text{ܠܡܬܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}}$  . Fol. 237 a.









moration of the holy Fathers : : **ἁγίων ἁγίων ἁγίων ἁγίων** . **ἁγίων ἁγίων ἁγίων ἁγίων** . Fol. 123 b.

19. The Sunday of the Deprivation of Cheese (Quinquagesima), **ἀποκύρησις** **ἁγίων ἁγίων ἁγίων ἁγίων** . Fol. 129 b.

20. The first Saturday in Lent; the Commemoration of Theodore : : **ἁγίου Θεοδορίου** . **ἁγίου Θεοδορίου** . Fol. 133 b.

21. The first Sunday in Lent, : **ἁγίου Θεοδορίου** . **ἁγίου Θεοδορίου** . Fol. 136 b.

22. The second Sunday in Lent, : **ἁγίου Θεοδορίου** . **ἁγίου Θεοδορίου** . Fol. 140 b.

23. The third Sunday in Lent, : **ἁγίου Θεοδορίου** . **ἁγίου Θεοδορίου** . Fol. 144 b.

24. The fourth Sunday in Lent, : **ἁγίου Θεοδορίου** . **ἁγίου Θεοδορίου** . Fol. 150 a.

25. The fifth Sunday in Lent, : **ἁγίου Θεοδορίου** . **ἁγίου Θεοδορίου** . Fol. 153 a.

26. The sixth Saturday in Lent; the Commemoration of Lazarus, who was raised from the dead : : **ἁγίου Λαζάρου** . **ἁγίου Λαζάρου** . Fol. 156 a.

27. Palm Sunday, **ἁγίου Πάσχα** . **ἁγίου Πάσχα** . Fol. 160 b.

28. Monday in Passion (Holy) Week, **ἁγίου Πάσχα** . **ἁγίου Πάσχα** . Fol. 165 a.

29. Tuesday, **ἁγίου Πάσχα** . **ἁγίου Πάσχα** . Fol. 168 a.

30. Wednesday, **ἁγίου Πάσχα** . **ἁγίου Πάσχα** . Fol. 170 b.

31. Thursday, **ἁγίου Πάσχα** . **ἁγίου Πάσχα** . Fol. 173 a.

32. The Great Friday of the Crucifixion (Good Friday), **ἁγίου Πάσχα** or **ἁγίου Πάσχα** . Fol. 178 b.

33. The Great Saturday, **ἁγίου Πάσχα** . **ἁγίου Πάσχα** . Fol. 187 b.

34. The Sunday of the Passover (Easter Sunday), **ἁγίου Πάσχα** . Fol. 192 a.

35. New (or Low) Sunday, **ἁγίου Πάσχα** . Fol. 196 b.

36. The second Sunday of Pentecost; the Commemoration of Joseph of Arimathæa and the women who bore the spices : : **ἁγίου Ιωσήφ** . **ἁγίου Ιωσήφ** . Fol. 201 b.

37. The third Sunday after Easter, **ἁγίου Ιωσήφ** . Fol. 206 a.

38. Wednesday in the midweek of Pentecost, **ἁγίου Ιωσήφ** . **ἁγίου Ιωσήφ** . Fol. 210 b.

39. The fourth Sunday of Pentecost; of the Samaritan woman : : **ἁγίου Σαμαριτάνης** . **ἁγίου Σαμαριτάνης** . Fol. 216 b.

40. The fifth Sunday of Pentecost; of the blind man whom our Lord healed : : **ἁγίου Βλασίου** . **ἁγίου Βλασίου** . Fol. 221 b.



41. Thursday in the sixth week of Pentecost; the Ascension of our Lord : : **ἁγίου Ἀσκήσιον** . **ἁγίου Ἀσκήσιον** . Fol. 226 a.




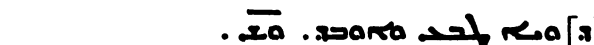
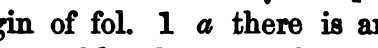
42. The sixth Sunday of Pentecost; the Commemoration of the Nicene Fathers : : **ἁγίου Νικηνῶν** . **ἁγίου Νικηνῶν** . Fol. 229 b.

43. The last Sunday of Pentecost, **ἁγίου Πάσχα** . Fol. 233 a.

Then follows a Calendar of the Festivals, Saints' Days, etc., for the whole year. Fol. 240 a. It is imperfect at the beginning, for the whole of Ilūl and the first Teshrin, as well as the greater part of the second Teshrin, are wanting.

Owing to fol. 243 being torn, the precise date of this manuscript can no longer be given. All that can now be read of the subscription (fol. 243 b, first column) is : **ἁγίου Πάσχα** .

.....  
 The name of the scribe was John, as appears from the first words in the second column:   
 .

Then follow a few lines of a hymn in a more modern hand:   
 (sic)   
 .  


On the margin of fol. 1 *a* there is an Arabic note, in a good hand, not much more recent than the manuscript itself: هذا دفتر لبطرس الراهب حبيس حناك وهو الشيزري وحبيس في عامود، "this volume belongs to Peter the monk, the recluse of Hunāk, from Shaizar, the stylite."\* The remainder is no longer legible.

[Add. 12,179.]

### CCCCXI.

Seven paper leaves, about 6½ in. by 4½, the last of which is much torn. They contain part of a Greek canon, written in a good Malkite hand of the xiii<sup>th</sup> cent., with 15 lines in each page.


[Add. 17,272, foll. 106—112.]







### CCCCXII.



Vellum, about 8½ in. by 6, consisting of 188 leaves, a few of which are slightly damaged, especially foll. 8, 15, and 182. The quires, signed with letters, were originally 29 in number, but several are wanting at the beginning, and one at the end of the volume. Leaves are also missing after foll. 7 and 94. The number of lines in each page

\* Hunāk is the name of a place near Ma'arrat an-No'man, according to Yāqut in the Mu'jam al-Buldān.

varies from 15 to 22. This manuscript is written in a good, regular, Malkite hand of about the xi<sup>th</sup> cent., and contains—

The Octôêchus (*Οκτώηχος*, ) of the services of Sunday, according to the Malkite use.

1. First tone; wanting.
2. Second tone; imperfect. Fol. 1 *a*.
3. Third tone, . Fol. 24 *b*.
4. Fourth tone, . Fol. 53 *a*.
5. Fifth tone, . Fol. 85 *a*.
6. Sixth tone, . Fol. 110 *a*.
7. Seventh tone, . Fol. 134 *a*.
8. Eighth tone, ; imperfect at the end. Fol. 153 *b*.

The canons are ascribed to John of Damascus, , and Cosmas, .





[Add. 17,133.]

### CCCCXIII.

Three vellum leaves, about 8 in. by 5½, slightly stained and soiled. They belonged to a Malkite Octôêchus, written in a good, regular hand of the xi<sup>th</sup> cent., with 17 or 18 lines in each page.

[Add. 14,522, foll. 1—3.]

### CCCCXIV.

Vellum, about 8½ in. by 6½, consisting of 155 leaves, some of which are much stained and torn, especially foll. 4—6, 39, 137, 138, 141, 143, 144, and 153—155. The quires, signed with letters, were probably about 30 in number; but , ,  and  (حـ) are lost, and several others are very imperfect. Leaves are wanting after foll. 1, 2, 3, 5, 122, 138, 139, 140, 141, 142, 150, 152, 153, and 154. There are from 19 to 23 lines in each page. This volume is written in a good, regular hand of the xi<sup>th</sup> or xii<sup>th</sup> cent., and contains—

The Octôêchus of the services of Sunday

and of the ferial days, according to the Malkite use.

1. First tone, ܠܝܬܝܢ ܠܝܬܝܢ; very imperfect. Fol. 1 *a*.
2. Second tone, ܠܝܬܝܢ ܠܝܬܝܢ; imperfect. Fol. 5 *b*.
3. Third tone, ܠܝܬܝܢ ܠܝܬܝܢ. Fol. 30 *a*.
4. Fourth tone, ܠܝܬܝܢ ܠܝܬܝܢ. Fol. 58 *b*.
5. Fifth tone, ܠܝܬܝܢ ܠܝܬܝܢ. Fol. 87 *a*.
6. Sixth tone, ܠܝܬܝܢ ܠܝܬܝܢ; imperfect. Fol. 115 *a*.
7. Seventh tone, ܠܝܬܝܢ ܠܝܬܝܢ; very imperfect. Fol. 134 *b*.
8. Eighth tone, ܠܝܬܝܢ ܠܝܬܝܢ; very imperfect. Fol. 148 *b*.

The canons are ascribed to John of Damascus, ܝܗܢܢ (ܕܡܫܝܚ) ܕܡܫܝܚ, ܡܫܝܚ ܕܡܫܝܚ, or ܡܫܝܚ ܕܡܫܝܚ; and Cosmas, ܕܡܫܝܚ (ܕܡܫܝܚ) ܕܡܫܝܚ.

Green paint has been often used in the rubrics and other ornaments of this volume.

[Add. 14,508.]

## CCCCXV.

Paper, about 8½ in. by 6½, consisting of 228 leaves, some of which are much torn, especially foll. 1, 8, 25, 197, and 219—228. The quires, signed with letters, were 30 in number, but the first and fifth are now missing. There are from 16 to 22 lines in each page. This volume is written in a good, regular, Malkite hand; dated A. Gr. 1570, A.D. 1259; and contains—

The Octôêchus of the services of Sunday and of the ferial days, according to the Malkite use.

1. First tone; imperfect at the beginning. Fol. 1 *a*.
2. Second tone; imperfect. Fol. 24 *b*.
3. Third tone. Fol. 48 *a*.
4. Fourth tone. Fol. 74 *a*.
5. Fifth tone. Fol. 105 *a*.
6. Sixth tone. Fol. 133 *a*.
7. Seventh tone. Fol. 157 *a*.

8. Eighth tone. Fol. 177 *b*.

The canons are ascribed to John of Damascus, ܝܗܢܢ (ܕܡܫܝܚ) ܕܡܫܝܚ, and Cosmas of Jerusalem, ܕܡܫܝܚ (ܕܡܫܝܚ) ܕܡܫܝܚ.

9. Exaposteilaria, ܡܫܝܚ ܕܡܫܝܚ, eleven in number. Fol. 217 *b*.

10. Theotokia, ܡܫܝܚ ܕܡܫܝܚ, also eleven in number. Fol. 220 *b*.

11. Stichêra of the eleven gospels of the Resurrection, ܡܫܝܚ ܕܡܫܝܚ. Fol. 223 *a*.

The last of these is followed by a note, fol. 227 *a*, giving the date and the name of the scribe, Ma'mar, a priest of Kārā (see also foll. 74 *a* and 177 *b*). ܡܫܝܚ ܕܡܫܝܚ : ܡܫܝܚ ܕܡܫܝܚ . (sic) ܡܫܝܚ ܕܡܫܝܚ

After this note, there is a kathisma for the blessed Virgin, fol. 227 *a*, ܡܫܝܚ ܕܡܫܝܚ . ܡܫܝܚ (i.e. ܡܫܝܚ) ܡܫܝܚ ܕܡܫܝܚ [Add. 14,710.]

## CCCCXVI.

Paper, about 9½ in. by 6½, consisting of 72 leaves (Add. 17,233, foll. 80—151), a few of which are much torn, especially foll. 80, 81, 87, and 138. The quires, signed with Syriac letters and Coptic arithmetical figures, were originally upwards of 23 in number; but ܡܫܝܚ, and all after ܡܫܝܚ, are lost, and some of the remainder are imperfect. Leaves are wanting after foll. 80, 135, 137, 145, and 151. There are from 18 to 20 lines in each page. This manuscript is written in a good, regular, Malkite hand of the xiii<sup>th</sup> cent., and contains—

1. The Octôêchus of the services of Sunday and of the ferial days according to the Malkite use.







wanting both at the beginning and end, and there are lacunæ after foll. 16, 72, 76, and 77. Each page has from 12 to 17 lines. This manuscript is written in a good, Malkite hand of the xiii<sup>th</sup> cent., and contains—

The Horologium or daily hours of the Malkite church; viz.

1. *ṣḥḥḥ ṣḥḥḥ*, morning prayer; imperfect at the beginning and end. Fol. 1 *a*.

2. *ṣḥḥ ṣḥḥḥ ṣḥḥḥ*, terce; imperfect at the beginning. Fol. 17 *a*.

3. *ṣḥḥ ṣḥḥ ṣḥḥḥ*, sext. Fol. 22 *b*.

4. *ṣḥḥḥ ṣḥḥḥ*. Fol. 30 *b*.

5. *ṣḥḥ ṣḥḥḥ ṣḥḥḥ*, none. Fol. 39 *a*.

6. *ṣḥḥḥ ṣḥḥḥ*, vespers. Fol. 46 *a*.

7. *ṣḥḥḥḥ ṣḥḥḥ*, compline; imperfect at the end. Fol. 54 *b*.

8. A prayer of John Chrysostom, *ṣḥḥḥ*

*ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ*

*ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ*

*ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ*

*ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ ṣḥḥḥ*

*ṣḥḥḥ*. Fol. 73 *a*.

9. Fragments of a service. Foll. 77 and 78.

[Add. 14,716, foll. 1—78.]





ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ስምወሰን ዓመት  
 . ኢየሱስ ክርስቶስ ስምወሰን ዓመት

8. The Washing of Feet, a hymn of John bar Aphtūnāyā, ኢየሱስ ክርስቶስ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ስምወሰን ዓመት . ስምወሰን ዓመት . Fol. 24 a.

9. The Wife of Pilate, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ one hymn. Fol. 24 b.

10. The Thief, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ one hymn. Fol. 24 b.

11. The Passion of our Lord, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ 5 hymns. Fol. 25 a.

12. The holy Cross, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ 4 hymns, of which the fourth is by John bar Aphtūnāyā. Fol. 26 a.

13. The Resurrection of our Lord, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ 11 hymns. Fol. 27 a.

14. Two hymns to be sung before the lesson from the Gospel, on the night of Easter Sunday, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ Fol. 28 b.

15. Two hymns to be sung on the same night, after the lesson from the Gospel, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ Fol. 29 a.

16. Two hymns to be sung on entering the Baptistery, on the eve of Sunday, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ Fol. 29 b.

17. For those who are newly baptized, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ 10 hymns, the last of which is supposed to be either by John bar Aphtūnāyā or by Rabūlas, bishop of Edessa: ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ Fol. 30 a.

18. A hymn for the midweek of Pentecost, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ Fol. 31 b.

19. The Ascension of our Lord, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ 5 hymns. Fol. 32 a.

20. Whitsun Day, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ On the Genuflexion, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ one hymn; on Whitsun Day, 6 hymns. Fol. 33 a.

21. The Commemorations of Saints, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ viz.

a. The Innocents, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ (HPWΔHC) ስምወሰን ዓመት ከዚህ ይገኛል፡፡ 2 hymns. Fol. 34 b.

b. The blessed Virgin, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ 6 hymns. Fol. 34 b.

c. S. John the Baptist, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ 4 hymns. Fol. 36 a.

d. S. Stephen, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ (CTEΦANOC); 2 hymns. Fol. 37 a.

e. The Apostles, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ one hymn. Fol. 37 a.

f. S. Paul, (ΠΑΥΛΟΣ) ስምወሰን ዓመት ከዚህ ይገኛል፡፡ one hymn. Fol. 37 b.

g. S. John the Evangelist, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ one hymn. Fol. 37 b.

h. S. Mark the Evangelist, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ one hymn. Fol. 38 a.

i. S. John the Evangelist and S. Thomas the Apostle, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ one hymn. Fol. 38 a.

j. S. Thomas, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ (ΘΩΜΑΣ); one hymn. Fol. 38 b.

k. The holy Prophets, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ one hymn. Fol. 38 b.

l. Zachariah the prophet, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ (ZACHARIA) ስምወሰን ዓመት ከዚህ ይገኛል፡፡ one hymn. Fol. 38 b.

m. Job the just, and our brethren in the πτωχείον (poorhouse), ስምወሰን ዓመት ከዚህ ይገኛል፡፡ ስምወሰን ዓመት ከዚህ ይገኛል፡፡ (iωΔ, sic); one hymn. Fol. 39 a.

n. The holy Martyrs, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ viz.

a. Leontius, ስምወሰን ዓመት ከዚህ ይገኛል፡፡ (ΛΕΟΝΤΙΟΝ); one hymn. Fol. 39 a.



. ܠܡܠܟܝܢ, ܝܡܢ, ܝܠܕܬܐ ܕܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ; one hymn. Fol. 48 b. On the margin  
is cited the martyrdom of Peter, ܠܡܠܟܐ ܡܚܕܝܢܐ.

ܕ. Gregory Thaumaturgus, ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ; one hymn. Fol. 48 b.

ܡ. Athanasius, ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ (ΑΘΑΝΑΣΙΟΣ) ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ; one hymn. Fol. 49 a.

ܙ. Basil and Gregory Nazianzen, ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ (ΒΑΣΙΛΕΙΟΥ) ܠܡܠܟܐ ܕܡܕܢܚܐ  
(ΓΡΗΓΟΡΙΟΣ); 3 hymns. Fol. 49 a.

ܗ. Porphyry of Antioch, ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ (ΠΟΡΦΥΡΙΟΣ) ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ; one hymn. Fol. 49 b.

ܐ. John Chrysostom, ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ  
ܠܡܠܟܐ (sic) ܠܡܠܟܐ ܕܡܕܢܚܐ; two hymns. Fol. 50 a.

ܝ. Cyril of Alexandria and the emperor  
Theodosius II., ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ (ΚΥΡΙΛΛΟΣ) ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ (ΕΠΙΣΚΟΠΟΣ) ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ; one hymn. Fol. 50 b.

ܟ. Severus of Antioch, 4 hymns by John  
bar Aphtūnāyā, ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ; one hymn, ascribed to an anonymous poet of  
Alexandria, ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ. ܠܡܠܟܐ ܕܡܕܢܚܐ, fol.  
51 a.

ܠ. Peter of Callinicus, patriarch of An-  
tioch, ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ; one hymn by John  
Psaltēs. Fol. 51 b.

ܡ. Julian, patriarch of Antioch, the syn-  
cellus of Peter of Callinicus, ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ; one hymn by John  
Psaltēs. Fol. 51 b.

ܢ. John bar Aphtūnāyā, first abbat of  
Kinnesrin, ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ; one hymn by John  
Psaltēs. Fol. 52 a.

22. Two hymns on the Church, ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ. The first is dated as follows:  
ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ (Aegae) ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ (στρατηγέτης) ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ. Fol. 52 a.

23. On the victorious and Christian  
Emperors, ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ; viz.

a. Constantine, ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ; one hymn. Fol. 52 b.

b. Honorius, ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ; one hymn. Fol. 53 a.

c. Gratian, (sic) ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ; one hymn. Fol. 53 a.

d. Theodosius the Great and the Council  
of Constantinople, ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ  
ܠܡܠܟܐ ܕܡܕܢܚܐ ܠܡܠܟܐ ܕܡܕܢܚܐ; one hymn. Fol. 53 a. On the margin the  
ecclesiastical histories of Socrates and Theo-  
doret are cited, with reference to Ambrose of  
Milan.



i. Concerning Trimerius the dancer (*δρ-  
χηστής*), when those who were making a  
solemn entry (*εισέλασμα*) met him and com-  
pelled him to go by another road, 11  
ἡμέρας καὶ ἀποφασιστικὰ ἀντίκτυ-  
πτοντες καὶ ἀποφασιστικὰ ἡμέρας  
11 καὶ ἀντίκτυποντες; one hymn. Fol.  
61 a.

j. Concerning the monks, when he (Seve-  
rus) returned from visiting the monasteries,  
καὶ ἐπισκεψάμενος τὰς μοναχίας καὶ  
καὶ ἐπισκεψάμενος; one hymn. Fol. 61 b.

k. On Ps. xc. (xci.), καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος; one hymn. Fol. 61 b.

l. Concerning Calliopius the vicarius  
(*τοποτηρητής*), who oppressed him, 11  
καὶ ἐπισκεψάμενος καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος; one hymn. Fol. 62 a.

m. Paraenetic hymns, καὶ ἐπισκεψάμενος,  
18 in number. Fol. 62 a. Some of them  
have special titles; viz. the fourth and six-  
teenth, καὶ ἐπισκεψάμενος καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος; and the ninth, 11  
καὶ ἐπισκεψάμενος καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος.

n. Of demons warring against the soul,  
when it leaves the body, καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος καὶ ἐπισκεψάμενος;  
one hymn. Fol. 65 b.

29. Morning hymns, καὶ ἐπισκεψάμενος;  
23 in number. Fol. 65 b. Of these, nos. 9,  
15, 16, 17, and 18, are ascribed to the abbat  
John (bar Aphtūnāyā), καὶ ἐπισκεψάμενος; no.  
14 is said to be an Alexandrian hymn,  
καὶ ἐπισκεψάμενος; and nos. 8, 10, 22, and 23,  
are anonymous, καὶ ἐπισκεψάμενος.

30. Evening hymns, καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος, 15 in number. Fol.  
67 b. Of these, nos. 1, 6, 8, 11, 12, 13, and  
14, are ascribed to the abbat John (bar  
Aphtūnāyā); whilst no. 15 is anonymous.

31. Hymns for the Dead; viz.

a. καὶ ἐπισκεψάμενος, 9 in number. Fol.  
68 b. The fifth is entitled καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος. The ninth is ascribed to Rabūlas  
of Edessa, καὶ ἐπισκεψάμενος καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος.

b. On his (Severus's) syncellus Peter,  
καὶ ἐπισκεψάμενος καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος καὶ ἐπισκεψάμενος;  
2 hymns. Fol. 70 a.

c. On clerks and monks, καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος; 4 hymns. Fol. 70 b.

d. On priests, καὶ ἐπισκεψάμενος; one hymn.  
Fol. 71 b.

e. On bishops, καὶ ἐπισκεψάμενος; one  
hymn, anonymous, καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος. Fol. 71 b.

f. On virgins or nuns, καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος; one hymn. Fol.  
72 a.

g. On widows, καὶ ἐπισκεψάμενος; one hymn.  
Fol. 72 a.

h. At funerals, καὶ ἐπισκεψάμενος; 8 hymns. Fol.  
72 a.

32. On the tonsure, καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος; one hymn, by the abbat John  
(bar Aphtūnāyā), καὶ ἐπισκεψάμενος. Fol.  
73 b.

33. On a woman, who was converted from  
the Arian heresy, καὶ ἐπισκεψάμενος καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος καὶ ἐπισκεψάμενος; one hymn.  
Fol. 74 a.

34. On S. Simeon the Aged, καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος; two hymns. Fol. 74 a. The first is  
an Edessene hymn, but anonymous, καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος; the second is also anonymous, and,  
like the previous one, not found in the  
Greek, καὶ ἐπισκεψάμενος καὶ ἐπισκεψάμενος  
καὶ ἐπισκεψάμενος.

35. Four rogationary hymns, καὶ ἐπισκεψάμενος.  
Fol. 74 b.



37. A small collection of anonymous hymns, 13 in number, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*; 5 hymns. Fol. 75 b.  
 38. Prosphorici for various occasions, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*, 20 in number, the first of which is ascribed to Severus. Fol. 77 a.  
 39. Other prosphorici for various occasions, 21 in number. Fol. 79 a.  
 40. Stanzas for several occasions; viz.  
 a. *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*, to be sung to different tunes. Fol. 80 b.  
 b. *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 81 b.  
 c. *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 82 a.  
 d. *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 82 b.  
 41. An extract from a letter of Severus to the lady Caesaria: *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*; 20 in number, the first of which is ascribed to Severus. Fol. 82 b.  
 42. Part of the letter of Jacob to George, bishop of Serug, commencing with the words *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 83 a. See above, p. 109, no. clxii, ii, 1, and the edition of Dr. Phillips (London, 1869), p. 17, line 17. In the course of this piece there appear a few Greek vowels in red ink; e.g. *ܐܬܝܬܝܢ*, *ܐܬܝܬܝܢ*, *ܐܬܝܬܝܢ*, *ܐܬܝܬܝܢ*, and *ܐܬܝܬܝܢ*.  
 43. A Calendar of Saints' Days, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 84 a.

Then follow, still in the same handwriting, the following pieces.

37. A small collection of anonymous hymns, 13 in number, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*; 5 hymns. Fol. 75 b.  
 38. Prosphorici for various occasions, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*, 20 in number, the first of which is ascribed to Severus. Fol. 77 a.  
 39. Other prosphorici for various occasions, 21 in number. Fol. 79 a.  
 40. Stanzas for several occasions; viz.  
 a. *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*, to be sung to different tunes. Fol. 80 b.  
 b. *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 81 b.  
 c. *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 82 a.  
 d. *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 82 b.  
 41. An extract from a letter of Severus to the lady Caesaria: *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*; 20 in number, the first of which is ascribed to Severus. Fol. 82 b.  
 42. Part of the letter of Jacob to George, bishop of Serug, commencing with the words *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 83 a. See above, p. 109, no. clxii, ii, 1, and the edition of Dr. Phillips (London, 1869), p. 17, line 17. In the course of this piece there appear a few Greek vowels in red ink; e.g. *ܐܬܝܬܝܢ*, *ܐܬܝܬܝܢ*, *ܐܬܝܬܝܢ*, *ܐܬܝܬܝܢ*, and *ܐܬܝܬܝܢ*.  
 43. A Calendar of Saints' Days, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 84 a.

a. The consecration of a bishop, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*; 5 hymns. Fol. 75 b.  
 b. The consecration of a church and of an altar, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*; 3 hymns. Fol. 76 a.  
 c. The holy Chrism, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*; one hymn. Fol. 76 b.

d. Palm Sunday, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*; one hymn. Fol. 76 b.

e. Judas the traitor, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*; 2 hymns. Fol. 76 b.

f. The martyrs, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*; one hymn. Fol. 76 b.

38. Prosphorici for various occasions, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*, 20 in number, the first of which is ascribed to Severus. Fol. 77 a.

39. Other prosphorici for various occasions, 21 in number. Fol. 79 a.

40. Stanzas for several occasions; viz.

a. *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*, to be sung to different tunes. Fol. 80 b.

b. *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 81 b.

c. *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 82 a.

d. *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 82 b.

41. An extract from a letter of Severus to the lady Caesaria: *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*; 20 in number, the first of which is ascribed to Severus. Fol. 82 b.

42. Part of the letter of Jacob to George, bishop of Serug, commencing with the words *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 83 a. See above, p. 109, no. clxii, ii, 1, and the edition of Dr. Phillips (London, 1869), p. 17, line 17. In the course of this piece there appear a few Greek vowels in red ink; e.g. *ܐܬܝܬܝܢ*, *ܐܬܝܬܝܢ*, *ܐܬܝܬܝܢ*, *ܐܬܝܬܝܢ*, and *ܐܬܝܬܝܢ*.

43. A Calendar of Saints' Days, *ܐܬܝܬܝܢ ܕܥܡܐܢܐ*. Fol. 84 a.

These last two pieces may perhaps have been written by a different hand.

On the fly-leaves at the commencement of the volume we find—

44. Several hymns, the first of which is









4. On the blessed Virgin, the Apostles, Prophets, Martyrs, the Church, the orthodox emperors, etc. Fol. 6 *b*.

5. *ደብዳቤ* ስ. Fol. 41 *b*.

6. *ደብዳቤ* ስ. Fol. 42 *a*.

7. In times of wrath, drought, earthquake, war, etc. Fol. 45 *a*.

8. Various *ዕቅድ* *ዕቅድ* *ዕቅድ* *ዕቅድ*, beginning with that entitled ስ. Fol. 55 *a*.

9. *ደብዳቤ* ስ. Fol. 66 *b*.

10. *ደብዳቤ* ስ. Fol. 71 *b*.

11. *ደብዳቤ* ስ. Fol. 74 *b*.

12. *ደብዳቤ* ስ. : *ደብዳቤ* ስ. *ደብዳቤ* ስ. Imperfect at the end. Fol. 87 *a*.

The marginal notes contain the references to the passages of Scripture, which are cited in the hymns.

[Add. 18,819, foll. 1—91.]

## CCCCXXV.

Vellum, about 6½ in. by 4¾, consisting of 120 leaves, several of which are much torn, especially foll. 1, 62, 65, and 120. The quires, signed with letters, are now 13 in number, the first being lost. Leaves are wanting after foll. 4, 113 and 120. There are from 25 to 32 lines in each page. This volume is written in a neat Estrangēla, with the exception of the last two leaves, which are in a more cursive hand. It seems to be of the ix<sup>th</sup> cent., and contains—

The Hymns of Severus, John bar Aph-tūnāyā, etc. The title of each hymn is accompanied by a letter on the margin indicating the tone (ዕቅድ) according to which it should be chanted (ሰ, ሰ, ሰ, ሰ, ሰ, ሰ, ሰ).

1. The Nativity of our Lord; imperfect. Fol. 1 *a*.

2. S. Simeon the Aged. Fol. 1 *b*.

3. The Massacre of the Innocents. Fol. 2 *a*.

4. The Epiphany, *ደብዳቤ* ስ. *ደብዳቤ* ስ.; imperfect. Fol. 2 *b*.

5. S. John the Baptist. Fol. 5 *b*.

6. Lent. Fol. 7 *a*.

The forty Martyrs. Fol. 10 *a*.

The Miracles, *ደብዳቤ* ስ. *ደብዳቤ* ስ. Fol. 12 *a*.

7. Palm Sunday. Fol. 19 *b*.

8. Passion or Holy Week.

The Consecration of the Chrism, *ደብዳቤ* ስ. Fol. 22 *a*.

The Consecration of a Church, *ደብዳቤ* ስ. Fol. 22 *b*.

The Washing of Feet, *ደብዳቤ* ስ. Fol. 24 *a*.

On Judas Iscariot. Fol. 24 *b*.

On the Wife of Pilate. Fol. 25 *b*.

On Simon Peter. Fol. 26 *a*.

On the Thief. Fol. 26 *a*.

The Passion and Crucifixion, *ደብዳቤ* ስ. Fol. 26 *b*.

9. The Resurrection of our Lord. Fol. 30 *b*.

10. The Entrance into the Baptistery, *ደብዳቤ* ስ. *ደብዳቤ* ስ. Fol. 38 *a*. On those that are baptized, *ደብዳቤ* ስ. Fol. 38 *b*.

11. On S. Thomas. Fol. 41 *a*. On S. John the Evangelist and S. Thomas, fol. 41 *a*; on S. Thomas, fol. 41 *b*.

12. The Ascension. Fol. 41 *b*.

13. Pentecost. Fol. 43 *b*.

14. The holy Apostles. Fol. 46 *b*. S. Paul, fol. 46 *b*; S. John the Evangelist, fol. 47 *a*; S. Mark, fol. 47 *b*.

15. The holy Fathers. Fol. 48 *a*. Ignatius, fol. 48 *a*; Peter of Alexandria, fol. 48 *b*; Gregory Thaumaturgus, fol. 49 *a*; Athanasius, fol. 49 *b*, 54 *a*; Basil and Gregory Nazianzen, fol. 49 *b*; Ignatius, Basil and Gregory, fol. 50 *a*, 52 *a*; Porphyry, *ደብዳቤ* ስ. *ደብዳቤ* ስ., fol. 50 *b*; John Chrysostom, fol. 50 *b*; Cyril, fol. 51 *b*; Severus of Antioch, composed by John bar Aphtūnāyā, fol. 52 *a*; Peter of





6. The holy Chrism. Fol. 16 *a*.
  7. The Washing of Feet. Fol. 17 *a*.
  8. The Wife of Pilate. Fol. 17 *b*.
  9. The Thief. Fol. 18 *a*.
  10. The Passion of our Lord. Fol. 19 *a*.
  11. The holy Cross. Fol. 22 *a*.
  12. The Resurrection. Fol. 25 *b*.
  13. Before the lesson from the Gospel. Fol. 30 *b*.
  14. After the lesson from the Gospel. Fol. 31 *b*.
  15. On Baptism, *ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ*. Fol. 32 *b*.
  16. For those newly baptized, *ܬܠܬܐ ܕܡܝܐ*. Fol. 34 *a*.
  17. For the middle of Pentecost. Fol. 36 *a*.
  18. The Ascension. Fol. 36 *b*.
  19. Pentecost or Whitsun Day. Fol. 39 *a*.
  20. The Commemorations of Saints, Martyrs, and Fathers. Fol. 43 *a*.
  21. On the Church. Fol. 94 *a*.
  22. The Emperors. Fol. 95 *a*.
  23. The Cemeteries. Fol. 97 *b*.
  24. The entrance of the holy Eucharist, *ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ*. Fol. 98 *a*.
  25. In time of calamity, etc. Fol. 100 *a*.
  26. Morning hymns. Fol. 121 *a*.
  27. Evening hymns. Fol. 125 *b*.
  28. For the Dead. Fol. 129 *a*.
  29. On priests, *ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ*. Fol. 140 *b*.
  30. The Tonsure. Fol. 141 *a*.
  31. On a woman who was converted from the Arian heresy. Fol. 142 *a*.
  32. On S. Simeon the Aged. Fol. 142 *b*.
  33. Rogationary hymns, *ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ*. Fol. 143 *b*.
  34. The Consecration of bishops. Fol. 145 *a*.
  35. The Consecration of a church or of an altar. Fol. 147 *b*.
- Colophon, fol. 149 *b*: *ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ*  
*ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ*  
 36. Hymns entitled *ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ* or "praises," to be used on different occasions, at the cele-

bration of the holy Eucharist, *ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ*. Im-  
 perfect at the end. Fol. 149 *b*.

According to a note on fol. 105 *a*, this manuscript was written at Kūnia, or Iconium, by one Abraham Malih: *ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ*.  
*ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ*

There are a considerable number of small ornamental devices in this volume, coloured with red, yellow and green paints.

From fol. 117 onwards, it contains numerous palimpsest leaves, several of which belong to the rare class of double palimpsests. They appear to have been taken from no less than five manuscripts.

1. Foll. 117 and 126. These are portions of two leaves from a Greek manuscript of the Gospel of S. John, written in double columns, in elegant uncials of the iv<sup>th</sup> or v<sup>th</sup> cent. The one leaf contains ch. xiii., vv. 16, 17, 19, 20, 23, 24, 26, and 27; the other, ch. xvi. vv. 7, 8, 12, 13, 15, 16, 18, and 19. See Tischendorf, *Monum. Sacra Inedita*, *Nova Collectio*, vol. ii., p. xiii. and pp. 311, 312. Over these texts a Syrian scribe of the ix<sup>th</sup> cent. has written selections from several authors. For example, on fol. 117 *b* we find extracts from Ephraim, *ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ*; and on fol. 126 *b* there is a section beginning: *ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ*.  
*ܬܠܬܐ ܕܡܝܐ ܕܡܝܐ*

2. Foll. 120, 137, and 139. Three di-palimpsest leaves. Both of the ancient texts are Syriac, written in two columns, the one in an ordinary Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent., the other in a small character of the viii<sup>th</sup> or ix<sup>th</sup> cent. They are very indistinct.

3. Foll. 124, 125, 128, 130, 131, 132, 135, 136, 138, 140, 142, 143, 147, 148, 150, and 151, are leaves from a manuscript of the

Pauline Epistles, according to the Pēshittā version, written in a fine, large Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent., On fol. 125 *a* we find the commencement of the Epistle to the Galatians, ch. i. vv. 1, 2,; and on foll. 147 *a* and 148 *b*, the running title ܠܥܡܪ ܕܗܠܝܢ, "to the Ephesians."

4. Foll. 118, 123, 133, 141, 145, and 149, are leaves from another Syriac manuscript, written in a neat, small Estrangēlā of about the viii<sup>th</sup> cent. The contents appear to be liturgical (see foll. 145 *b* and 149 *a*).

5. Fol. 146 is a leaf from a Syriac manuscript, written in a small, elegant hand of about the viii<sup>th</sup> cent.

Foll. 119, 121, 122, 127, 129, 134, and 144, do not present any traces of being palimpsest.

[Add. 17,136.]

### CCCCXXVIII.

Eleven vellum leaves, about 5½ in. by 3½, the last four of which are much torn (Add. 18,819, foll. 110—120). They are fragments of two manuscripts of the x<sup>th</sup> and xi<sup>th</sup> centuries, which have been joined together by the later scribe, and contain—

Part of the Hymns of Severus; viz.

1. The Epiphany; imperfect at the beginning. Fol. 110 *a*.

2. Lent. Fol. 111 *b*.

3. The Miracles, of which we have only the first, ܠܝܕܝܢ ܕܡܝܪܐܕܝܬܐ. Fol. 115 *b*.

4. On Monks, ܠܡܢܚܝܢ ܕܡܢܚܝܢ. Fol. 116 *a*.

[Add. 18,819, foll. 110—120.]

### CCCCXXIX.

Vellum, about 6½ in. by 4½, consisting of 130 leaves, a few of which are slightly stained and torn, especially foll. 1 and 123. The quires, signed with letters, and by a later

hand with Coptic arithmetical figures, may have been 18 or 20 in number; but ܠ, ܠ, ܠ, and all after ܠ are lost, and several of the others are imperfect. Leaves are wanting after foll. 8, 88, 108, 116, 122, and 123. Each page is divided into two columns, of from 20 to 26 lines. This volume is written in a neat, regular hand of about the xi<sup>th</sup> cent., and contains—

The Hymns of Severus, John bar Aphtūnāyā, etc. They are numbered, the last now extant being ܠܝܕܝܢ (303), and a letter is appended to each to indicate the tone (e.g. ܠܝܕܝܢ ܠܝܕܝܢ, etc.).

1. The Epiphany; imperfect. Fol. 1 *a*.
2. Lent. Fol. 4 *a*.
3. The Miracles; imperfect. Fol. 8 *a*.
4. Palm Sunday. Fol. 15 *a*.
5. The Passion, with ܠܡܢܚܝܢ ܕܡܢܚܝܢ on the holy Cross. Fol. 18 *b*.

6. The Resurrection, with various ܠܡܢܚܝܢ ܕܡܢܚܝܢ. Fol. 29 *b*.

7. The Ascension. Fol. 41 *b*.

8. Pentecost. Fol. 43 *b*.

9. The Commemoration of the blessed Virgin, the Saints and Martyrs, and the Dead, hymns of repentance, and hymns for times of wrath and calamity, arranged according to the tones, with appropriate ܠܡܢܚܝܢ ܕܡܢܚܝܢ.

*a*. First tone, ܠܡܢܚܝܢ ܕܡܢܚܝܢ. Fol. 47 *b*.

*b*. Fifth tone, ܠܡܢܚܝܢ ܕܡܢܚܝܢ. Fol. 55 *b*.

*c*. Second tone, ܠܡܢܚܝܢ ܕܡܢܚܝܢ. Fol. 71 *a*.

*d*. Sixth tone, ܠܡܢܚܝܢ ܕܡܢܚܝܢ, imperfect. Fol. 84 *b*.

*e*. Third tone, ܠܡܢܚܝܢ ܕܡܢܚܝܢ. Fol. 93 *a*.

*f*. Seventh tone, ܠܡܢܚܝܢ ܕܡܢܚܝܢ, imperfect. Fol. 101 *a*.

*g*. Fourth tone, ܠܡܢܚܝܢ ܕܡܢܚܝܢ, imperfect. Fol. 117 *a*.

*h*. Eighth tone, ܠܡܢܚܝܢ ܕܡܢܚܝܢ, imperfect. Fol. 118 *b*.

The scribe has left blank the second column of fol. 103 *b*, and written at the foot

Y Y



of the page : **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** ..

There are some interlaced ornaments in this manuscript, and on fol. 15 *a* a drawing of a palm-branch.

[Add. 17,140.]

### CCCCXXX.

Paper, about 6½ in. by 5½, consisting of 138 leaves, many of which are much stained and torn, especially foll. 1, 5, 18, 24, 33, and 34. The quires, signed with letters, are 17 in number; but the first six are very imperfect, leaves being wanting at the beginning, as well as after foll. 4, 5, 12, 17, 23, 25, and 31. There are from 16 to 25 lines in each page. This volume is written by two hands (foll. 1—110 and 111—138), dated A. Gr. 1386, A.D. 1075, and contains—

1. The Hymns of Severus, John bar Aph-tūnāyā, etc., 394 (ܟܬܝܒ) in number.

*a.* The Epiphany; imperfect. Fol. 1 *a*.

*b.* The Presentation; imperfect. Fol. 5 *a*.

*c.* Lent; imperfect. Fol. 5 *a*.

*d.* The forty Martyrs, **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**; imperfect. Fol. 9 *a*.

*e.* The Miracles of our Lord; imperfect. Fol. 13 *a*.

*f.* Other hymns on the Miracles, **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**; imperfect. Fol. 17 *a*.

*g.* Palm Sunday; imperfect. Fol. 18 *a*.

*h.* Passion Week; imperfect. Fol. 20 *a*.

*i.* The holy Cross; imperfect. Fol. 26 *a*.

*j.* The Resurrection; imperfect. Fol. 28 *b*.

*k.* For the Baptistery, **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**. Fol. 39 *a*.

*l.* To be sung after the reading of the Gospel, before the celebration of the holy Eucharist: **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** (sic) **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**. Fol. 44 *a*.

*m.* The Ascension. Fol. 45 *b*.

*n.* Pentecost. Fol. 48 *a*.

*o.* The Consecration of the Church. Fol. 52 *b*.

*p.* The blessed Virgin, **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**, arranged according to the eight tones. Fol. 55 *a*.

*q.* The Prophets, Apostles and Martyrs, **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**, arranged according to the eight tones. Fol. 63 *b*.

*r.* For times of wrath, calamity and afflictions, **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**, arranged according to the eight tones. Fol. 95 *a*.

*s.* For the Dead, **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**, arranged according to the eight tones. Fol. 116 *a*.

2. Supplicatory hymns, **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**, arranged according to the eight tones. Fol. 129 *a*. Subscription, fol. 137 *a*: **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** [ܐ]: **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**: **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**.

3. Supplicatory hymns for the Resurrection, **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ**. Fol. 137 *a*.

The colophon, fol. 138 *a*, states that the first part of this book (foll. 1—110) was written in the year 1386 (A.D. 1075) by one Benjamin, and the remainder by one of his disciples, whose name appears from a subsequent note to have been Theodore. : **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** : **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** : **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** : **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** : **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** (sic) **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** . **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** . **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** (sic) **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** . **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** (sic) **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** . **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** . **ܬܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** .

On fol. 138 *b* there is a note, informing us that the said Theodore was born in the





















310 (ⲁ), each marked with a letter denoting its tone.

*a.* : ⲁⲁⲁⲁ (ⲁⲁⲁⲁ) ⲁⲁⲁⲁ ⲁⲁⲁⲁ  
ⲁⲁⲁⲁ ⲁⲁⲁⲁⲁⲁ ⲁⲁⲁⲁⲁⲁ ⲁⲁⲁⲁ ⲁⲁⲁⲁ.

arranged according to the eight tones. Imperfect. Third tone, fol. 1 *a*; fourth, fol. 1 *b*; fifth, fol. 14 *a*; sixth, fol. 31 *b*; seventh, fol. 51 *a*; eighth, fol. 74 *a*.

*b.* The Epiphany. Fol. 89 *b*.

*c.* Lent; imperfect. Fol. 96 *b*.

*d.* The Miracles. Fol. 101 *b*.

*e.* Palm Sunday. Fol. 115 *b*.

*f.* Passion Week, ⲁⲁⲁⲁ ⲁⲁⲁⲁ ⲁⲁⲁⲁ  
ⲁⲁⲁⲁ; imperfect. Fol. 121 *a*.

*g.* The Resurrection. Fol. 133 *a*.

*h.* Of Baptism, ⲁⲁⲁⲁⲁⲁⲁⲁ ⲁⲁⲁⲁⲁ.  
Fol. 146 *b*.

*i.* The Ascension. Fol. 152 *a*.

*j.* Pentecost. Fol. 156 *a*.

*k.* The holy Church, ⲁⲁⲁⲁ ⲁⲁⲁⲁ ⲁⲁⲁⲁ  
ⲁⲁⲁⲁ. Fol. 161 *a*.

*l.* The reception of bishops, ⲁⲁⲁⲁ ⲁⲁⲁⲁ  
ⲁⲁⲁⲁⲁⲁⲁ. Fol. 163 *a*.

Subscription, fol. 163 *b*: ⲁⲁⲁⲁⲁ ⲁⲁⲁⲁ  
ⲁⲁⲁⲁ ⲁⲁⲁⲁⲁⲁ ⲁⲁⲁⲁⲁ, ⲁⲁⲁⲁ ⲁⲁⲁⲁⲁ.  
ⲁⲁⲁⲁ ⲁⲁⲁⲁ ⲁⲁⲁⲁⲁⲁ ⲁⲁⲁⲁⲁ.

2. Supplicatory hymns, ascribed to Rabulas of Edessa, Mārūthas of Tagrit, and Ephraim: ⲁⲁⲁⲁ ⲁⲁⲁⲁ ⲁⲁⲁⲁⲁⲁ  
ⲁⲁⲁⲁⲁ, ⲁⲁⲁⲁ, ⲁⲁⲁⲁⲁ ⲁⲁⲁⲁ ⲁⲁⲁⲁ  
ⲁⲁⲁⲁ, ⲁⲁⲁⲁ ⲁⲁⲁⲁⲁⲁ ⲁⲁⲁⲁ. Fol. 164 *a*.

These are 89 (ⲁⲁ) in number, and are arranged according to the eight tones. Subscription, fol. 196 *a*, ⲁⲁⲁⲁⲁ ⲁⲁⲁⲁⲁⲁ.

3. Similar hymns of the Resurrection, ⲁⲁⲁⲁⲁ ⲁⲁⲁⲁⲁ, arranged according to the eight tones. They are now only 12 in number, the last being imperfect. Fol. 196 *b*.

Fol. 201 is a small fragment of some other paper manuscript.

On the margin of fol. 21 *b*, which is now slightly mutilated, an owner has recorded his name in barbarous Greek:—

.....  
· ΝΗΛ ΠΡΕΖΒΗΤΕΡΟΣ Ο ΤΖΑΜΑΝΤ.  
ΝΟΟ ΗΥΔΖΡΥΝ (?) ΔΜΗΝ ΚΕ ΕΛΕΗΣΕΝ  
[Add. 17,254.]

## CCCCXLIII.

Paper, about 5½ in. by 4, consisting of 229 leaves, many of which are much torn, especially foll. 1—16 and 161—229. The quires, signed with letters, are 23 in number, the last being imperfect. There are from 10 to 16 lines in each page. This volume is written in a good, regular hand of the xiii<sup>th</sup> cent., and contains—

1. The Hymns of Severus, etc. Title, fol. 1 *a*:

ⲁⲁⲁⲁ [ⲁⲁⲁⲁ ⲁⲁⲁⲁ] ⲁⲁⲁⲁ ⲁⲁⲁⲁ  
ⲁⲁⲁⲁⲁ [ⲁⲁⲁ] ⲁⲁⲁⲁⲁ. Each hymn is marked by a letter indicating its tone.

*a.* The Dedication of the Church, ⲁⲁⲁⲁ  
ⲁⲁⲁ. Fol. 1 *a*.

*b.* The Annunciation of Zacharias. Fol. 2 *b*.

*c.* The Annunciation of the blessed Virgin. Fol. 4 *b*.

*d.* The Visit of Mary to Elisabeth. Fol. 6 *b*.

*e.* The Nativity of S. John the Baptist. Fol. 7 *b*.

*f.* The Massacre of the Innocents. Fol. 9 *b*.

*g.* The Epiphany. Fol. 11 *a*.

*h.* The Commemoration of S. John the Baptist. Fol. 14 *b*.

*i.* The Order of Cana of Galilee, ⲁⲁⲁⲁ  
ⲁⲁⲁ. Fol. 16 *a*.

*j.* Lent. Fol. 16 *b*.

*k.* The Miracles. Fol. 23 *b*.

*l.* On the Prodigal Son, ⲁⲁⲁⲁⲁ ⲁⲁⲁ.  
Fol. 39 *b*.

*m.* Palm Sunday. Fol. 40 *a*.

*n.* Passion Week. Fol. 46 *b*.

*o.* The Washing of Feet, ⲁⲁⲁⲁⲁ ⲁⲁⲁ.  
Fol. 50 *b*.









26. A collection of Sūgyāthā, **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

a. On Penitence, **ሰዓላጥላ** **ሰዓላጥላ**, begin-  
 ning, fol. 98 b: **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

b. Alphabetical, **ሰዓላጥላ** **ሰዓላጥላ**, begin-  
 ning, fol. 98 b: **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

c. Alphabetical, **ሰዓላጥላ** **ሰዓላጥላ**, begin-  
 ning, fol. 99 a: **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

d. On the World, **ሰዓላጥላ** **ሰዓላጥላ**, alphabe-  
 tical,\* beginning, fol. 99 a: **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

e. On the Months of the Year, disputing  
 with one another, fol. 99 b: **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

f. On the virgin Mary, complaining of the  
 World, **ሰዓላጥላ** **ሰዓላጥላ**, beginning, fol. 100 a: **ሰዓላጥላ** **ሰዓላጥላ**

\* In these three alphabetical sūgyāthā, the names of the  
 letters are written as follows: **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

g. On the blessed Virgin and on sceptics,  
**ሰዓላጥላ** **ሰዓላጥላ**, by Isaac, beginning, fol. 100 b: **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

h. On Joseph and his mistress, **ሰዓላጥላ** **ሰዓላጥላ**,  
 by Jacob, beginning, fol. 100 b: **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

i. On the female Sinner, **ሰዓላጥላ** **ሰዓላጥላ**, by Jacob,  
 beginning, fol. 101 a: **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

j. On the Synagogue and the Church,  
**ሰዓላጥላ** **ሰዓላጥላ**, by Jacob, beginning, fol. 101 b: **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

k. On the World, **ሰዓላጥላ** **ሰዓላጥላ**, by Isaac, beginning, fol. 102 b: **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

l. On our Lord's appearance to Cleopas  
 and his brother, after his resurrection, **ሰዓላጥላ** **ሰዓላጥላ**, by Isaac, beginning,  
 fol. 103 a: **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**  
**ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ** **ሰዓላጥላ**

m. On our Lord and the Woman of Sa-

















(sic) ḥāyāhā ḥāyāh. Imperfect. Fol.  
135 b.

On the flyleaves, foll. 137—139, we find a *ḥalil* *ḥalil* *ḥalil*, comprising prayers of Jacob and Ephraim. The handwriting is cursive, but of not much later date than the rest of the manuscript. The writer seems to have been the same Rabban Samuel bar Mēkhīr (?), whose name appears on the margin of fol. 136 b, *ḥalil* *ḥalil* *ḥalil*. (?) *ḥalil* *ḥalil* *ḥalil*

Fol. 139 also contains a prayer of Ephraim. **ܡܝܬܪܐ ܕܝܚܝܐ ܕܚܝܐ**. This is in a different hand, apparently that of Rabban Iyūb of Māridīn, who has recorded his name, and the date A. Gr. 1552 (A.D. 1241), on fol. 140 *a*.

- ... . אבנא ליה [שם] , ומה  
 ומה נחמנו ומה נחמנו ומה נחמנו [ , ]  
 ומה נחמנו ומה נחמנו ומה נחמנו (sic)  
 ומה נחמנו ומה נחמנו ומה נחמנו  
 ומה נחמנו ומה נחמנו ומה נחמנו  
 ומה נחמנו .

- [Add. 17,248.]

- a. Epiphany, ܠܚܝܬܐ ܕܡܠܟܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ. Fol. 35 a.

- c. Lent, ܡܫܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ .  
Fol. 39 a.

- e. Palm Sunday, 𐤀𐤌𐤏𐤍𐤔𐤏𐤕 . Fol. 45 a.  
f. Passion Week. 𐤀𐤌𐤏𐤍𐤔𐤏𐤕 𐤀𐤌𐤏𐤍𐤔𐤏𐤕 𐤀𐤌𐤏𐤍𐤔𐤏𐤕

- g. The holy Cross, ܡܝܠܬܐ . Fol. 50 a.  
h. The Resurrection. ܡܝܠܬܐ : imperfect.

- i. The Ascension, ~~ἡ ἀνάστασις~~. Fol. 59 b.

- k. ར་ལྷན་ ར་ལྷན་*, arranged according to the eight tones. Fol. 63 *b*.

4. Supplicatory hymns, arranged according to the eight tones, መረከብ ጸሐፊት መጽሐፍ. Fol. 110 b.

- ## 6. Additional hymns on the Miracles,

Vellum, consisting, as at present bound up, of 24 leaves, most of which are much stained and torn, especially foll. 1, 3, 5, 6, and 14. They are all palimpsest, and formed parts of three manuscripts; viz.

1. Foll. 1—5. Leaves from a manuscript, written in a small, neat hand of the ix<sup>th</sup> or x<sup>th</sup> cent. It seems to have contained hymns and prayers, the beginnings of some of which are still legible on foll. 3 *b* (~~reior~~ in two places, at the top of the page), 4 *a*, *b*, and 5 *a*.

2. Foll. 6—11. Six leaves from a manuscript, written in two columns, in a fine Estrangēlā of the v<sup>th</sup> or vi<sup>th</sup> cent. From what is legible on fol. 9 *a*, it appears that they belonged to the apocryphal work entitled "the Obsequies of my Lady Mary," ܡܝܨܝܬܐ ܕܡܪܝܡ ܥܡܐܠ, Add. 14,484, foll. 1—8. See above, p. 99, no. clviii.



3. Foll. 12—24. Thirteen leaves from a manuscript, written in a large Estrangēlā of about the x<sup>th</sup> cent., containing fragments of a Lectionary from the Gospels.

On fol. 12 *b* we can still discern the traces of the running title **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ ⲛⲁⲃⲁ**. To the same volume belonged Add. 14,451, fol. 88, and 14,452, fol. 58.

These leaves, the upper and lower halves of which are not always correctly joined together, have been folded so as to form—

4. A manuscript, about 5½ in. by 4½, written in an inelegant hand of the xii<sup>th</sup> cent. The quires are signed with letters, and the leaves have been numbered at a later period with Coptic arithmetical figures. It contains a collection of hymns for the Vigils **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ ⲛⲁⲃⲁ**, etc., arranged according to the eight tones.

[Add. 17,137.]

### CCCCLXVI.

Nine vellum leaves, about 9½ in. by 6½, most of which are much stained and soiled. There are from 18 to 21 lines in each page. The writing is large and regular, of the latter part of the xii<sup>th</sup> cent. The contents are hymns (**ⲙⲉⲧⲉ**) for Palm Sunday.

[Add. 17,216, foll. 34—42.]

### CCCCLXVII.

Paper, about 9½ in. by 6½, consisting of 268 leaves, some of which are much stained and torn, especially foll. 1, 2, 42, 43, and 257, —268. The quires, signed with letters, are 35 in number. Leaves are wanting after foll. 106, 120, 247 and 267. There are from 22 to 34 lines in each page. This volume is written in a rather peculiar hand of the xii<sup>th</sup> or xiii<sup>th</sup> cent., with the exception of foll. 44 and 268, which are somewhat more modern. It contains—

A Maronite collection of hymns (**ⲙⲉⲧⲉ** and **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ**) and prayers for the Vigils, etc.

Title, fol. 2 *b*: **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ ⲛⲁⲃⲁ**

**ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ ⲛⲁⲃⲁ**

**ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ ⲛⲁⲃⲁ** . . . . . **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ ⲛⲁⲃⲁ** [ⲙⲉⲧⲉ]

1. Of the holy Virgin, **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ**. Fol. 2 *b*. A later hand has inserted two lessons from the Pauline Epistles; viz. *a*) from 1 Corinthians, ch. xii. 28—xiii. 10, fol. 43 *b*; and *b*) from Romans, ch. viii. 28—39, fol. 44 *b*.

2. Of the holy Martyrs, **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ**; imperfect at the end. Fol. 45 *a*.

3. Of the Resurrection, **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ**; imperfect, and left unfinished. Fol. 107 *a*.

4. Of Repentance, **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ**; left unfinished. Fol. 151 *a*.

5. Of the Dead, **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ**. Fol. 211 *a*.

6. Of the holy Cross, **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ**; imperfect. Fol. 232 *a*.

7. Of the holy Apostles, **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ**; imperfect. Fol. 248 *a*.

Fol. 268 contains a **ⲙⲉⲧⲉ** for the Resurrection, written by a different hand.

On fol. 268 *b* there is a note in Syriac and Arabic, by a priest named Ibrāhīm or Abraham, dated A. Gr. 1558, A.D. 1247. The Arabic text is the better preserved.

.... القس ابراهيم من ال... سنة الف وخمسمائة

وتمنيہ وخمسين من سنين لاسكندر ابن فليبيوس اليوناني  
في عشرين يوم من [زيران] يوم الثلثه .....  
.....

The prayer on fol. 2 *a* is apparently in the same handwriting as this note.

There is another note on fol. 268 *b*, in which the priest Daniel, from the village of Ḥagūlī, mentions that he read this volume twice, once at Ḥagūlī, and again at the village of Benīsa. **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ** . . . . . **ⲙⲉⲧⲉ ⲛⲓⲁⲁⲛ**













وَالسَّحَابُ لِلَّهِ دَائِمًا [سِرْمَدًا] أَيُّهَا الْحَبِيبُ اذْكُرِ النَّاسِخَ  
وَالْمَجْتَهَدَ يَذْكُرُكَ الرَّبُّ فِي مَلَكُوتِهِ السَّمَاوِيِّهِ أَمِينَ ،

3. **ṛcchāḥ** or supplications, arranged according to the eight tones: **ṛcchāḥ** ṛcchāḥ ṛcchāḥ ṛcchāḥ ṛcchāḥ ṛcchāḥ ṛcchāḥ ṛcchāḥ. Fol. 175 b.

[Add, 14,721.]

Two paper leaves, about 6 in. by 4½, the first of which is much torn. They belonged to a neatly written paper manuscript of the xiii<sup>th</sup> cent., with 22 lines in each page, and contain hymns, numbered from 5 to 1.

[Add. 14,723, foll. 1, 2.]

Six paper leaves, about 6½ in. by 4½, all more or less stained and torn, with from 15 to 18 lines in each page. They contain hymns, written in a good, regular hand of the xiii<sup>th</sup> cent.

[Add. 14,737, foll. 59—64.]

Four paper leaves, about 6½ in. by 4½, all much stained and torn. They contain portions of hymns, arranged according to the

[Add. 14,737, foll. 73—76.]

Three paper leaves, about  $8\frac{1}{2}$  in. by  $5\frac{1}{2}$ , all much torn, belonging to a manuscript of the xiii<sup>th</sup> cent., with 17 or 18 lines in each page, and containing portions of hymns.

[Add. 14,738, foll. 61—63.]

Three paper leaves, about 7½ in. by 5½, much soiled and torn. They contain portions of hymns and prayers, written in a hand of the xiii<sup>th</sup> cent.

[Add. 14,738, foll. 79—81.]

A paper leaf, much torn, containing portions of hymns, written in a rude hand of the xiii<sup>th</sup> or xiv<sup>th</sup> cent.

[Add. 14,738, fol. 84.]

Paper, about  $5\frac{1}{2}$  in. by  $3\frac{3}{4}$ , consisting of 16 leaves (Add. 14,722, foll. 62—77), the last of which is much soiled. Leaves are wanting at the beginning and end, as also after foll. 65 and 71. There are 12 lines in each page. This manuscript is written in a neat, regular hand of the xiv<sup>th</sup> cent., and contains a small collection of hymns, **قوله**, of which the twelfth is the last now extant, fol. 75 b.

[Add. 14,722, foll. 62—77.]

Two paper leaves, about 6½ in. by 4½, containing portions of hymns and prayers, written in a hand of the xiv<sup>th</sup> cent.

[Add. 14,738, foll. 82, 83.]











posed in the metre of Jacob of Batnae, and begins: **ܠܗܘܐ ܡܢ ܥܠܝܐ ܕܥܠܝܐ**  
**ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ**  
**ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ**  
**ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ**  
**ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ**  
**ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ**

3. A discourse of Ephraim on repentance, **ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ**, beginning: **ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ**  
**ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ**. Imperfect at the end. Fol. 123 b.

4. **ܕܥܦܪܝܡ** or hymns; imperfect. Fol. 133 a.

Foll. 112 b, 113 a, and 122 b, were left blank by the scribe. On fol. 122 b another hand has written Ps. xix, vv. 1—10.

[Add. 14,720, foll. 112—135.]

### CCCCXCIII.

Paper, about 6½ in. by 4½, consisting of 38 leaves, one of which (fol. 6) is slightly torn. The quires are signed with letters (ܐ, ܐ, ܐ). There are lacunæ after foll. 8 and 34. The number of lines in each page is 14 or 15. This manuscript is written

in a good, regular hand, with occasional Greek and Syriac vowels; dated A. Gr. 1810, A.D. 1499; and contains—

1. Supplicatory hymns, **ܕܥܦܪܝܡ**, arranged according to the eight tones. Fol. 1 a. Of the first tone, only a small portion remains, and the seventh and fourth are slightly imperfect.

The subscription on fol. 11 a gives the name of the scribe, the priest Moses of Mount Lebanon, and the date as above:

**ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ**  
**ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ**  
**ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ**  
**ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ**  
**ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ**

2. Cantus ad Magnificat, arranged according to the eight tones: **ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ**  
**ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ** (sic) **ܕܥܦܪܝܡ ܕܥܦܪܝܡ**. Fol. 11 b.

3. Prayers of Jacob of Batnae: **ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ**  
**ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ**. Imperfect. Fol. 23 b.

4. Prayers of Ephraim: **ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ ܕܥܦܪܝܡ**. Imperfect at the end. Fol. 36 b.

[Add. 17,269, foll. 1—38.]





slightly soiled and mutilated. They contain prayers for different occasions, e.g. graces, greetings and salutations (ܐܒܪܗܡܐܝܬ), prayers for the dead, etc., written in a small, current hand of the x<sup>th</sup> cent.

The last leaf is palimpsest. The more ancient text is that of the book of Judges, ch. vi. (vv. 15—18 are still legible on the recto), according to the Peshittā version, written in a fine Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent.

[Add. 14,667, foll. 46—49.]

## DII.

Vellum, about 10½ in. by 7½, consisting of 117 leaves, a few of which are much stained and soiled. The quires, signed with letters, were originally 14 in number (ܐ to ܠ), but two are lost (ܡ and ܢ), and they have been re-numbered from ܐ to ܠ. There are from 27 to 40 lines in each page. This volume, which is written by the same hands as Add. 17,128 (see above, p. 226, no. ccxc), and belongs to the x<sup>th</sup> or xi<sup>th</sup> cent., contains—

A large collection of Prayers for the various festivals, the daily services, etc.

1. Prayers for the festivals and daily services: ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ. Fol. 1 a.

a. The Nativity. Fol. 1 a.

b. The Epiphany. Fol. 3 b.

c. ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ. Fol. 5 b.

d. The Commemoration of S. John the Baptist. Fol. 6 a.

e. The Presentation in the Temple and the Commemoration of S. Simeon the Aged. Fol. 6 a.

f. Lent, in part alphabetically arranged. Fol. 6 b.—On the Miracles of our Lord. Fol. 9 b.

g. Palm Sunday, in part alphabetical. Fol. 11 b.

h. Passion (or Holy) Week, in part alphabetical. Fol. 13 b.—Thursday, ܐܒܪܗܡܐܝܬ, fol. 16 a; the Washing of Feet, ܐܒܪܗܡܐܝܬ, fol. 16 a; the Adoration of the Cross, ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ, fol. 16 b; Saturday, ܐܒܪܗܡܐܝܬ, fol. 19 a.

i. The Resurrection (Easter), in part alphabetical. Fol. 19 b.

j. New (or Low) Sunday. Fol. 22 a.

k. The Ascension. Fol. 22 a.

l. Pentecost, in part alphabetical. Fol. 23 b.

m. To be said at any Festival of our Lord.

a. ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ, ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ. Fol. 25 a.

b. ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ. Fol. 25 b.

γ. ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ. Fol. 26 b.

n. To be said on any Sunday.

a. ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ. Fol. 28 a.

b. ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ. Fol. 28 a.

γ. ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ. Fol. 28 b.

δ. ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ. Fol. 28 b.

e. ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ. Fol. 28 b.

ζ. ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ. Fol. 29 a.

o. The Commemoration of the blessed Virgin. Fol. 29 a.—ܐܒܪܗܡܐܝܬ, ܐܒܪܗܡܐܝܬ, fol. 29 a; ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ, alphabetical, fol. 29 b; ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ, alphabetical, foll. 31 b, 33 b; ܐܒܪܗܡܐܝܬ ܐܒܪܗܡܐܝܬ, fol. 34 b.

p. The Commemoration of the holy Apostles. Fol. 35 a.

q. The Commemoration of the holy Martyrs, in part alphabetical. Fol. 36 a.



r. The Commemoration of the holy Teachers, **ḥalḥānā ḥalḥānā**. Fol. 38 a.

s. The Commemoration of all Saints, **ḥalḥānā ḥalḥānā ḥalḥānā**, alphabetical; imperfect. Fol. 39 a.

t. Prayers for the canonical hours of the ferial days; viz.

a. **ḥalḥānā ḥalḥānā**, fol. 40 a; **ḥalḥānā ḥalḥānā**, fol. 41 a.

b. **ḥalḥānā ḥalḥānā**. Fol. 42 a.

γ. **ḥalḥānā ḥalḥānā**, in part alphabetical, fol. 43 a; **ḥalḥānā ḥalḥānā ḥalḥānā**, fol. 46 a.

δ. **ḥalḥānā ḥalḥānā**, in part alphabetical. Fol. 46 b.

e. **ḥalḥānā ḥalḥānā ḥalḥānā**, alphabetical. Fol. 52 a. Among these are some ascribed to John the patriarch, fol. 52 a; Cyriacus, bishop of Tellā, **ḥalḥānā ḥalḥānā**, fol. 64 b; and Dionysius the Areopagite, **ḥalḥānā ḥalḥānā**, fol. 65 b.

ζ. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 66 b.

η. A prayer to be said before the hymn "Gloria in excelsis," **ḥalḥānā ḥalḥānā** **ḥalḥānā ḥalḥānā** **ḥalḥānā ḥalḥānā**. Fol. 69 b. It is written in large Estrangēlā characters, and underneath it are the words (sic) **ḥalḥānā ḥalḥānā ḥalḥānā**, "trial of Estrangēlā writing."

2. Prayers for various occasions, **ḥalḥānā ḥalḥānā**.

a. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 70 a.

b. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 71 a.

c. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 71 b.

d. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 71 b.

e. **ḥalḥānā ḥalḥānā ḥalḥānā**, of Atticus

(of Constantinople), **ḥalḥānā ḥalḥānā**. Fol. 72 a.

f. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 72 a.

g. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 72 b.

h. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 73 a.

i. **ḥalḥānā ḥalḥānā ḥalḥānā**, of S. Andrew the Apostle, **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 73 b.

j. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 74 a.

k. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 74 b.

l. **ḥalḥānā ḥalḥānā ḥalḥānā**, of Severus of Antioch, **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 74 b. — Another, fol. 75 a; **ḥalḥānā ḥalḥānā ḥalḥānā**, fol. 75 b; **ḥalḥānā ḥalḥānā ḥalḥānā**, fol. 75 b, margin; **ḥalḥānā ḥalḥānā ḥalḥānā**, fol. 76 a.

m. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 76 b.

n. **ḥalḥānā ḥalḥānā ḥalḥānā**, of Severus of Antioch. Fol. 76 b. — **ḥalḥānā ḥalḥānā ḥalḥānā**, fol. 77 a.

o. **ḥalḥānā ḥalḥānā ḥalḥānā**, of Timothy (of Alexandria), **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 78 a.

p. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 78 a.

q. **ḥalḥānā ḥalḥānā ḥalḥānā**. Fol. 78 b.





**. କ୍ଷମା କରାଯାଉ**

## DVI.

DVII.

[Add. 14,665, foll. 21—24.]

DVIII.

[Add. 14,665, fol. 25.]

## DIX.

d. Hymns for Palm Sunday, ٢٤  
 ٢٤٥. Fol. 198 a.



day in Passion Week, the Saturday of Annunciation, and the Festivals of our Lord:

ܠܝܬܬܢܐ ܠܝܬܬܢܐ ܠܝܬܬܢܐ ܠܝܬܬܢܐ  
ܠܝܬܬܢܐ ܠܝܬܬܢܐ ܠܝܬܬܢܐ ܠܝܬܬܢܐ  
ܠܝܬܬܢܐ ܠܝܬܬܢܐ ܠܝܬܬܢܐ ܠܝܬܬܢܐ . Fol. 23 b.\*

[Add. 14,692, foll. 1—24.]

\* The writer of this manuscript had it bound with no. cclxxiii (see above, p. 211), on the first page of which, fol. 25 a, he wrote a prayer, to be substituted for the oratio pacis on Thursday in Passion Week and on the Saturday of Annunciation: ܠܝܬܬܢܐ ܠܝܬܬܢܐ  
ܠܝܬܬܢܐ ܠܝܬܬܢܐ ܠܝܬܬܢܐ ܠܝܬܬܢܐ ܠܝܬܬܢܐ  
ܠܝܬܬܢܐ ܠܝܬܬܢܐ ܠܝܬܬܢܐ ܠܝܬܬܢܐ .

## DXII.

A paper leaf, about 10 in. by 6½, much mutilated. It seems to contain part of a litany of the Apostles, the seventy Disciples, and various Saints and Fathers, written in a good hand of the xv<sup>th</sup> cent.

[Add. 14,736, fol. 60.]

# SERVICE-BOOKS.

## FUNERAL SERVICES.

### DXIII.

Vellum, about 8½ in. by 5½, consisting of 86 leaves, many of which are much stained and torn, especially foll. 1—3, 11—13, 19, 20, 52, 65, 70—73, 78, 80, 81, 85, and 86. The quires, signed with letters, are 10 in number, but the first is imperfect, leaves being wanting at the beginning and after foll. 1 and 9. There are from 22 to 28 lines in each page. This manuscript is written in a good, regular hand; dated A. Gr. 1188, A.D. 877; and contains—

#### 1. Funeral Services; viz.

*a.* For bishops, priests, and deacons, with the running title *ḥayyā ḥayyā*.

*a.* The first service; now lost.

*β.* The second service, *ḥayyā ḥayyā*, imperfect at the beginning. Fol. 1 *a*.

*γ.* The third service, *ḥayyā ḥayyā*, imperfect. Fol. 7 *a*.

Each of these services comprises several *madrāshē* of Ephraim, with the title *ḥayyā ḥayyā*. *ḥayyā ḥayyā*, or something similar, foll. 2 *a*, etc., and 9 *a*, etc.

*δ.* Appropriate lessons from the Old and New Testaments. Fol. 15 *b*.

*e.* Concluding hymns, litany, etc. Fol. 25 *a*.

*b.* For monks and lay persons: *ḥayyā ḥayyā*. *ḥayyā ḥayyā*. Running title, *ḥayyā ḥayyā*.

*a.* The first service, *ḥayyā ḥayyā*. Fol. 31 *b*.

*β.* The second service, *ḥayyā ḥayyā*. Fol. 40 *b*.

*γ.* The third service, *ḥayyā ḥayyā*. Fol. 46 *a*.

Each of these services likewise comprises several *madrāshē* and *sūgyāthā*, mostly ascribed to Ephraim, foll. 33 *a*, etc., 42 *a*, etc., and 47 *b*, etc., but also to Isaac of Antioch, fol. 37 *b*, and Jacob of Batnae, fol. 52 *b*.

*δ.* Appropriate lessons from the Old and New Testaments. Fol. 54 *b*.

*e.* Concluding hymns, litany, etc. Fol. 64 *a*.

#### 2. Funeral Sermons; viz.

*a.* Of Jacob of Batnae, *ḥayyā ḥayyā*, beginning, fol. 72 *b*: *ḥayyā ḥayyā*. *ḥayyā ḥayyā*. *ḥayyā ḥayyā*.

*b.* Of Ephraim, *ḥayyā ḥayyā*.















11. For any person, ܠܠܗ ܕܡܪܝܬܐ. Imperfect. Fol. 13 *b*.

12. Short ejaculatory prayers on various occasions, for the whole people and for individuals. Fol. 14 *a*.

13. Consolatory phrases, ܠܠܗ ܕܡܪܝܬܐ; left unfinished by the scribe. Fol. 18 *a*.

This manuscript is palimpsest, and contains portions of a Greek Lectionary from the Gospels, of the viii<sup>th</sup> cent., written in rather elegant, slanting uncials, with larger initial letters and with accents. Some of the rubrics are still quite legible; for example, foll. 1 *a*, 4 *b*, 6 *b*, 7 *a*, 8 *b*, 11 *a*, and 13 *b*. The text can be read with considerable ease in most places, but particularly on foll. 1 *a* and 18 *b*, which have been left blank by the Syrian scribe.

[Add. 14,638, foll. 1—18.]

#### DXXIV.

Eight vellum leaves, 6½ in. by 4½, with from 18 to 28 lines in each page (Add. 14,638, foll. 19—26). The writing is good and regular, of about the x<sup>th</sup> cent., but the character employed on fol. 23 *b*, etc., is more cursive than that of the previous pages. The contents are—

Consolatory discourses and prayers for the Dead; viz.

1. For any person, ܠܠܗ ܕܡܪܝܬܐ; imperfect at the beginning. Fol. 19 *a*.

2. Another, ܠܠܗ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 19 *b*.

3. Another, ܠܠܗ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 21 *b*.

4. A prayer, ܠܠܗ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 23 *a*.

5. Short addresses on the Commemoration of Saints and Martyrs. Fol. 23 *b*.

6. Address of the priest at a commemoration, ܠܠܗ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 25 *b*.

7. Consolatory discourse for a priest, ܠܠܗ ܕܡܪܝܬܐ ܕܡܪܝܬܐ; imperfect at the end. Fol. 26 *a*.

[Add. 14,638, foll. 19—26.]

#### DXXV.

Three paper leaves, all much mutilated (Add. 14,725, foll. 96—98). The writing is neat and regular, of the x<sup>th</sup> or xi<sup>th</sup> cent. They contain—

Consolatory discourses for the Dead; viz.

1. Imperfect at the beginning. Fol. 96 *a*.

2. On those who die in foreign lands, ܠܠܗ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 96 *b*.

3. On virgins, ܠܠܗ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Fol. 97 *a*.

4. On children, ܠܠܗ ܕܡܪܝܬܐ. Fol. 97 *b*.

5. On aged men of worth, ܠܠܗ ܕܡܪܝܬܐ ܕܡܪܝܬܐ; imperfect at the end. Fol. 98 *b*.

[Add. 14,725, foll. 96—98.]

#### DXXVI.

A paper leaf, much mutilated, containing part of a funeral sermon, written in a good, current hand of the x<sup>th</sup> or xi<sup>th</sup> cent.

[Add. 14,725, fol. 99.]

*f*











**OCKER**

**AUG 13 1981**

